

“Love Warriors: Pre-Marital Expectation and Online Self-Presentation of Turkish-Indonesian Transnational Marriages Seekers”

Miftachur Rohmah

Asian Studies, Middle East Technical University

Introduction

Marriage migration is a form of rapidly rising migration in various parts of the world, one of which is Asia (Lu, 2010). The migration is driven by mixed marriages carried out by individuals from different geographical regions, within one country or between countries. Fan & Li (2002) refer to marriage migration as a mobility to join their partner in another region, usually at or soon after marriage. This phenomenon has rarely been studied compared to other forms of international migration, such as work, education, and asylum-seeking (Heikkilä & Rauhut, 2015).

Marriage migration is highly gender-specific since most migrants are women. A woman typically moves to her husband's residence and transfers her household registration (Davin, 1999). This pattern is also highlighted in the study by Chinsung and Nicola (2016), which showed statistical data on marriage migrants in Southeast and East Asian countries. Studies about women as marriage migrants also reported a tendency of hypergamy or marrying someone from a higher socioeconomic group (Faier, 2007; Weiss et al., 2013; Meszaros, 2017). Related to transnational marriage, "global hypergamy" is a term that refers to the existing pattern of international marriage mobility, which is dominated by women from less developed nations to more developed nations (Constable, 2005, p. 10). The practice of partner selection as women "marrying up" and men "marrying down" is prevalent in several studies of mixed marriages (Freeman, 2005). Women tend to choose men with a higher educational background

and socio-economic status than themselves. Consequently, men from more prosperous countries tend to attract women from countries with lower economic levels.

Turkish-Indonesian transnational marriages have increased in recent years. The Embassy of the Republic of Indonesia in Ankara recorded 450 marriages between Indonesian women and Turkish men from 2020 to 2022 (Pratiwi & Yanuar, 2022). In 2022, 82.65% of the registered Turkish-Indonesian transnational marriages were dominated by Indonesian brides and Turkish grooms. Despite the numbers, only one study conducted by Pratiwi and Yanuar in 2022 has examined intermarriages between Turkey and Indonesia. The study provides discourse analysis and descriptive statistics from a survey organized by the Embassy of the Republic of Indonesia in Ankara in 2021. The survey, which involved 79 Indonesian brides, showed that most partners (63.29%) get to know each other online before meeting face-to-face for marriage. Out of the numbers, the majority of couples met via Facebook (38.30%), Instagram (23.40%), and Muslima.com (10.64%), followed by others. As one of the most popular Social Networking Sites (SNS), the survey showed that Facebook is a vital communication medium for Indonesian-Turkish transnational marriage seekers.

At least seven Facebook groups currently serve as communication bridges for Turkish and Indonesians, with more than nine thousand members. Indonesia Turki Mencari Jodoh (Indonesia Turkey Looking for Mate) is one of the most popular Facebook groups with over 22 thousand members. Several groups mentioned "fraternity" or "friendship" in the titles. Regardless, groups with the title "marriage" or "mate" tend to have more members. These Facebook groups provide virtual spaces for individuals to meet and communicate with potential partners, mainly from Indonesia and Turkey.

The Indonesia Turki Mencari Jodoh (ITMJ hereafter) Facebook group was established on January 16, 2023, with more than 22 thousand members and over 2,790 posts. This group is private; only Facebook users approved by the admin can become members and then see the list

of members and posts in the group. The admin has set three rules: being kind and polite, no hate speech or bullying, and no hate speech or bullying. If a member is deemed to have violated these rules, the admin has the right to remove the account from the group.

This paper aims to investigate the Turkish-Indonesian transnational marriage phenomenon from the perspective of marriage seekers by incorporating two qualitative studies. Study 1 focuses on exploring pre-marital expectations of marriage seekers. The main research questions are: "What are the pre-marital expectations of Turkish-Indonesian transnational marriage seekers?" and "How do they develop them?". Study 2 explores the self-presentation strategies of marriage seekers in the ITMJ Facebook group. The main research question is: "How do marriage seekers present themselves through individual posts in Facebook groups?" Examining pre-marital expectations and self-presentation strategies is addressed to enhance understanding of the public perceived appeal of Turkish-Indonesian transnational marriage. Furthermore, a comprehensive understanding of transnational marriage is essential to support preparedness and recommend suitable interventions to improve marital satisfaction and the quality of life in intermarriage families.

Literature Review

Marriage by individuals from different groups (ethnicity, religion, society, and nationality) is commonly addressed as cross-cultural marriage, intercultural marriage, mixed marriage, intergroup marriage, or exogamy in various academic disciplines. Literature related to mixed marriages between individuals from Indonesia and Turkey previously operated the term cross-cultural marriage by including the ethnic group of the female partner from Indonesia (see Pratiwi & Yanuar, 2022). Considering that this study focuses only on nationality differences, the term transnational marriage is employed to identify the phenomenon of Turkish-Indonesian mixed marriages.

Pre-Marital Expectations

Generally, individuals who are getting married possess an idea about marriage from social learning throughout their lives. This idea represents the sociocultural background that individuals are aware of, and then they turn it into a direction for marriage (Juvva & Bhatti, 2006). Studies on individuals' idea of marriage have been widely performed under marital expectations. Sabatelli (1984) defines marital expectations as a person's unique impression or opinion about what is acceptable in a marital relationship. Marital expectations commonly refer to a person's beliefs about how a marriage should be.

Various literatures indicate that marital expectations are a significant factor in determining marriage quality. Unrealistic expectations in marriage can cause marital distress (Ellis & Harper, 1975; Baucom & Epstein, 1990). Studies by Rios (2010), Johnson (2015), and Fawad et al. (2022) show that marital expectations are an essential variable that correlates with marital satisfaction. Notably, the social exchange framework implies that marital expectations influence the evaluation of marital relationships, which impacts marital satisfaction (Sabatelli & Pearce, 1986). Furthermore, marital satisfaction positively correlates with an individual's quality of life (Gharibi et al., 2015; Kayabaşı & Sözbir, 2022).

Although most literature operates a general concept in identifying marital expectations, several studies focus on two types of marital expectations: pre-marital and post-marital. Deressu & Girma (2019) define pre-marital expectations as what a person expects from married life before experiencing it. They also propose a theoretical framework for the pre-marital expectation variable, which consists of three components: the intention to marry (high or low), general attitudes regarding marriage (positive or negative), and aspects of marriage (trust, respect, communication, romance, emotional support, physical intimacy, and financial stability). Meanwhile, Fawad et al. (2022) define post-marital expectations as individuals' wishes for the marital relationship that develop after intensively interacting and living with their spouse.

Despite sharing common dimensions with pre-marital expectations, they suggest that the intention to marry in post-marital expectations refers to whether someone suggests marriage to others. The study also reports that the major finding related to post-marital expectations is wishing their partner would remain as they were before the marriage, which many expressed as unfulfilled. Consequently, they conclude that post-marital expectations are influenced by an individual perceived attainment of pre-marital expectations and the dynamics in marital reality.

There is limited literature regarding distinguishing between pre-marital and post-marital expectations. The study of Fawad et al. (2022) shows different findings regarding pre-marital and post-marital expectations in same individuals. Before marriage, individuals tend to have expectations about the fantasy of a marital relationship, such as having a good partner, a lively married life, and always being a "lovey-dovey." However, a reality check occurs after marriage, encouraging individuals to focus on unfulfilled expectations about their spouses, such as effective communication, shared household responsibilities, and financial stability. Thus, efforts to draw a correlation between marital expectations and other variables shall consider these two separately. Regardless, the theoretical framework for pre-marital and post-marital expectations developed by Fawad et al. has not been properly defined, resulting in a poor definition and primarily only focusing on values (high-low and positive-negative).

Self-Presentation

Considering the geographical distance between Turkey and Indonesia, the romantic relationships leading to transnational marriage require various processes. "Romantic relationships do not emerge from a social vacuum" (Parks et al., 1983, p. 116). Supporting the notion, Ahuvia and Adelman (1992) developed the Searching-Matching-Interacting (SMI) framework to explain the relationship development in marriage market. The framework integrates social context and interpersonal effects in understanding relationship formation by encompassing three sequentially ordered processes (searching, matching, and interacting) in

social networks. According to this framework, Marriage Market Intermediary (MMI) is a social network that functions as a medium for meeting potential partners. MMIs can be mutual acquaintances or parties that help at least one of the functions, whether searching, matching, or interacting. In contrast to the past, when it was dominated by formal MMIs such as matchmaking agencies, social media is developing rapidly as an informal MMI in relationship formation where users actively present themselves to attract potential partners (Whitty & Buchanan, 2009).

Through social media, individuals perform self-presentation to attract potential partners. Self-presentation is an effort to regulate how others perceive an individual, also known as impression management or self-disclosure (Leary, 2001; Kim & Dindia, 2011). Impression management is an important strategy in initiating a relationship where the recipient of the message will use the available information to determine whether to invest in the relationship (Derlega et al., 1987, as cited in Ellison, Heino & Gibbs, 2006). Generally, self-presentation is carried out on Facebook in various ways, such as posting statuses, pictures, or stories (Nadkarni & Hofmann, 2012). The Facebook group serves as an instrument to form a desired impression on most individuals for transnational marriage seekers through posting features.

Kim & Dindia (2011) suggested that self-presentation can be assessed by following dimensions in studies related to self-disclosure, including valence (positive, negative or neutral), intimacy (high or low), intention (consciousness), authenticity (accuracy), and amount (frequency and duration). In the early stages of relationship development, individuals tend to show their positive qualities to represent themselves as someone attractive (Blau, 1964, as cited in Kim & Dindia, 2011). Tian et al. (2022) found that honest self-presentation is positively correlated with positive feedback. Moreover, high amount, high intimacy, positive valence, and authentic self-presentation are positively associated with perceived supportive feedback from audiences (Yang & Brown, 2015).

Method

Data collection for Study 1 was carried out following a phenomenological approach using interviews and analyzed with thematic analysis. According to Labra et al. (2020), the thematic analysis identifies and organizes relevant themes and subthemes in data sets consisting of all material resulting from data collection. In-depth semi-structured interviews were used to probe for comprehensive information following the interviewees' perceptions and experiences (see Appendix). The interview structure followed Seidman's (2006) three focuses on phenomenological interview: a focused life history that provides context, reconstructing the experience with its relationships and structures, and reflecting on the meaning of one's experience.

Participant recruitment was conducted through Facebook. The platform was chosen because Facebook is the most prevalent social media among current Turkish-Indonesian transnational marriage partners (Pratiwi & Yanuar, 2022). The researcher joined as a member of two Facebook groups: Türkiye Endonezya TR ID¹ and Indonesia Turki Mencari Jodoh², then uploaded an announcement consisting of a brief explanation of the research, a call for participants, and incentives in the form of money for participation. After contacting potential subjects via Facebook Messenger, four Indonesian women and one Turkish man were willing to proceed to the data collection stage.³

The interview process was performed via WhatsApp voice calls by considering each participant's characteristics—a female interviewer for Indonesian subjects and a male

¹ The Facebook group's title is officially written Türkiye ❤️ endonezya ❤️ TR 🇮🇩 (TETI hereafter).

² Despite the initial function, the group has many members from countries other than Turkey and Indonesia.

³ Initially, the author was looking for male and female participants in one group, the ITMJ but there was no response from a Turkish man. Hence, after three days, the author sent the same announcement only in Turkish to the TETI. This group was chosen on the basis of convenience.

interviewer for the Turkish subject— and was thoroughly conducted in their native languages. Interviews were held within a time range from 20 to 70 minutes per participant. Four Indonesian female subjects agreed to audio recordings of interviews. On the other hand, Turkish male subjects disapproved of recording; hence, data was stored through note-taking and translated to English by two Turkish speakers. The results of the interviews were then compiled and analyzed.

Data collection for Study 2 was based on the analysis of 20 random posts in the ITMJ Facebook group from January 1 to 8, 2024, which were then analyzed using Multimodal Discourse Analysis (MMDA). MMDA is a part of discourse analysis, which uses a combination of various verbal (linguistic) and visual resources to examine semantic implications. The author took twenty posts by ten Turkish male accounts and ten Indonesian female accounts. The posts were captured, compiled, coded under IND1 to IND10 and TR1 to TR10 identification, and then analyzed using MMDA.

Findings

Study 1 investigates pre-marital expectations of marriage seekers. There were five subjects consisting of one Turkish man and four Indonesian women with an age range from 31 to 47 years (Table 1). All subjects are members of the ITMJ Facebook group.⁴

⁴ The Turkish subject, encountered in the TETI Facebook group, is also a member of the ITMJ. To simplify, his membership in the ITMJ Facebook group is highlighted in the analysis section.

Table 1*General Background Information of Subjects*

Subject (Gender/Nationality)	Age	Marital Status	No of Children from Previous Marriage	Current Relationship Status
MH (M/TR)	31	Single	0	Single
IN (F/IND)	41	Divorced	2	Dating a Turkish man
ME (F/IND)	34	Divorced	3	Single
ST (F/IND)	40	Divorced	3	Single
MD (F/IND)	47	Divorced	2	Single

The subjects' intention to have a transnational marriage is portrayed in their description of the appeals. The interview results showed that subjects considered not only individual characteristics but also the country of residence of a potential partner as part of their attractiveness. All Indonesian women identified Turkish men as similar to "Western," but Muslims with a physical appearance considered attractive, independent, and proactive in household work. Meanwhile, the Turkish subject saw Indonesian women as superior in the positive characteristics he expected for a partner, especially compared to Turkish women. The mentioned positive characteristics are warmth, respect, and loyalty. The Turkish male subject stated that he was interested in life in Indonesia. The female subjects also wanted to live in Turkey or go abroad. These reasons established the basis for the subjects' intention to marry a Turkish man or an Indonesian woman.

The general view towards Turkish men and the Turkish state is developed from the female subjects' acquaintances and social media. ST, an Indonesian woman living with her three children and working as a cook in a food court, is initially interested in Turkey since her cousin who lived in Turkey sent her videos about Turkey and talked highly about her Turkish husband.

ST's belief in the positive qualities of Turkish men is also encouraged by her experience in communicating with them through social media. She stated in Indonesian:

“It looks like they are more compassionate. They respect me.... I really want to marry a foreign man. Honestly, I think they are good-looking, attentive, don't care about women's status [marital status] or physical appearance. You know, people here [in Indonesia] care about physical appearance [of their partner]. My cousin [who married a Turkish man] has similar physical appearance with me. But her husband loves her so much” (author's translation, WhatsApp call interview, December 15, 2023).

As conveyed in her interview, ST fantasizes about a partner who loves her despite her “regular” physical appearance and marital status as she compares herself with her cousin.

The second finding in Study 1 is the subjects' attitudes towards marriage. Their attitudes towards marriage reflect their perceptions and desires through visions of household arrangements. Three Indonesian women believed that Turkish male spouses have a strong sense of financial responsibility for their families. Apart from that, they are also motivated to help with household chores without being asked to do so. In this case, the Turkish subject also conveyed that financial responsibility is the husband's role in marriage. The women's emphasis on economic issues reflects their disappointment in their previous partners.

One of the remarkable similarities among Indonesian subjects is their divorce experiences. The experiences affected subjects' attitudes towards marriage and the selection of potential partners. All female subjects, except ST, stated that they refuse to marry Indonesian men. ST, on the other hand, is open to remarrying an Indonesian man. The distinction might have occurred because of the reason behind their divorces. ST divorced because of frequent differences of opinion and in-laws' active involvement in household conflicts. Meanwhile, ME, MD, and IN were divorced because of their husband's infidelity.

ME is a 34-year-old female session musician living with her three children. She left her Indonesian ex-husband because he was constantly cheating with another woman, drinking alcohol, and using drugs, which are highly prohibited in their religion. Her criteria for a partner

are being a conservative religious believer and not letting his female family members work or go out alone. She also expects her partner to be physically good-looking, tall, and have fair skin.

MD is a 47-year-old single mother with two children, working as a law advocate in Jakarta. She married twice before and divorced because of her ex-husbands' infidelity. She wants to marry a foreign man, especially of Turkish nationality. She considers Turkey as a progressive society which tolerates Muslims who do not necessarily follow Islamic rules, further differentiating it from the conservative Arabs.⁵ Her career has significantly influenced her views on marriage and divorce. Hence, she is no stranger to divorce. She sees marriage as an instrument to learn about different cultures rather than an emotional bond.

IN, a 41-year-old Indonesian woman with two children described her ex-husband as a temperamental person who committed domestic violence and constantly cheated with other women. She is currently in a five-year relationship with a Turkish man living in Australia. Compared to her ex-husband, she views her current partner as responsible and prioritizes communication. Her partner said he was selling his house in Turkey and plans to go to Indonesia after it is sold, marry her, and bring her to Australia with her children from the previous marriage. After the divorce, she initially had no intention of remarrying. She accepted her current partner because he is also a divorcee, ten years older, with three children. They communicate every day, and her partner sends financial assistance every month (WhatsApp call interview, December 15, 2024):

“They [Turkish men] are more understanding than Indonesians. Actually, they don't want to restrict us. They explore our interest and capability, then support it. Before, I said I want to open laundry business. He said, 'Okay.' It is easier [to get support]. With Indonesians, before doing anything, they said this that,

⁵ Rather than contrasting the "East" and "West" in terms of Muslim communities, MD perceives distinctions between "Western" Muslims and conservative Muslims. She considers "Western" Muslims, represented by the Turkish, to be liberal and progressive, while Arab Muslims are conservative Muslims who are intolerant and prejudiced. She also expressed her admiration for Chinese culture, which might suggest that the term "East" is not necessarily unlikeable for her.

there will be a lot of problems.... But he said, 'How much do you need? I will send you the money.' He sends me money every month. He sent money for my family" (author's translation).

The findings from the interview with the female subjects above are further integrated with the pre-marital expectations based on a Turkish male subject interview. MH, a 31-year-old Turkish man, has never married but once dated a Turkish woman. He considers that his previous partner prioritized her family over him despite his desire to be the most important person in her life. He had been actively seeking a long-term commitment through marriage with an Indonesian woman for the past five years. He expects a partner who prioritizes him as a husband above her family (parents and siblings), loyal, and respectful. His view about marriage compliments the female subjects regarding economic arrangement and loyalty.

The subjects' general attitude towards marriage is complex. They implied a longing sense of marital relationship and disappointment of the potential partners from the same nation. As they revealed that they had prior relationships in their respective countries, they perceived that the quality of their marriage depends on their partner's quality. Their previous relationship failures are associated with their partners' mistakes or shortcomings, and a good partner is the key to a good marriage. Hence, they hold positive attitudes towards Turkish-Indonesian transnational marriage, which they consider a promising alternative.

Social Media as Marriage Market Intermediary

All subjects are members of the ITMJ Facebook group. So far, none of them have visited the country (Indonesia or Turkey). Therefore, they feel that social media helps them to find and communicate with potential partners in their targeted countries. The Facebook group enables them connect with people who have the same interests and are looking for a partner between Indonesian and Turkish. ME also joins partner-searching Facebook groups from other countries and communicates with men from those countries.

Most of the female subjects are actively looking for a partner only through online media. Based on their experience in looking for a partner online, they reported several challenges, including scams by using fake photos or claiming to be from Turkey, as well as people who were perverts. The finding reveals that the female subjects' efforts to find partners online might lead them to be victims of sexual harassment. However, when female subjects refused to talk about sexual matters, Turkish men did not force them (halting the action). IN, for instance, reported that her Turkish male friend was understanding when she refused to talk about sexual matters. Hence, the female subjects consider them more considerate than most men from other countries they met online.

Despite actively using online media to look for partners, the subjects are quite careful about the people they meet there. ME stated that she does not fully trust the people she meets online. ST and MD stated that if they meet nasty people, they block them. All female subjects expect to meet their potential partners directly before deciding on marriage. On the other hand, MH, the Turkish male subject who joined the ITMJ Facebook group for five months and communicated with approximately 28 to 35 Indonesians (men and women), stated that he had encountered no negative experiences. He met many Indonesian women asking for money, and most of the time, he did not engage with them. Even so, he sent money to two women as he deemed them deserving of financial aid.

Transnational marriage pre-marital expectations are also related to language challenges, as Turkey and Indonesia possess different languages. In the communication process, most subjects reported using English to communicate with their potential partners or friends from other countries. The Internet also makes it easier for them to use translation. ST reported a language barrier when communicating with one of the Turkish men on a video call: "With my friend, he asked me, 'How are you? I don't understand your language' [he stated in Indonesian]. I said, 'I also don't understand your language' [she also stated in Indonesian]. And that's funny,

we laughed. So, we dropped the video call and texted each other” (author’s translation, WhatsApp call interview, December 15, 2023). All subjects stated they were willing to learn their partner’s language if they decided to marry.

Study 2 aims to explore the self-presentation strategies of the transnational marriage seekers. The Facebook post was analyzed following the three basic meta-functions of language, which were modified for a multimodal text analysis study of selfies on Instagram (Veum & Undrum, 2018). The analysis was carried out in three stages. First, the typical markers of pictures are assessed by identifying the number of people in the photo and the estimated age of the subject. Second, how a person is depicted based on the picture was assessed based on representational meaning (context and narrative) and interactional meaning (social distance, image act, and attitude). Then, in the third stage, linguistic resources were assessed by focusing on lexis, style, and speech act.

All samples display only one person or individual selfie. Out of ten sample pictures from Turkish men, three accounts each uploaded two pictures: TR2 and TR6 belong to one person, as well as TR3 and TR10, followed by TR8 and TR9. In this study, age estimation based on pictures was done using artificial intelligence on the Visage Technologies website.⁶ Of the twenty photos, 17 could be identified, while the other three could not because of the distance or the face was partially covered. The age range for female seekers in the sample is from 30 to 61 years (mean: 46), while for men, it is from 25 to 53 years (mean: 39 years). Hence, this finding indicates that members of Facebook groups are generally over 30 years old.

⁶ Visage Technologies website provides gender, age, and emotion estimations based on an extensive database of different face analyses. Age is estimated based on landmarks such as the location of the pupils, eye corners, and lip edges, which change over age. The claimed accuracy is approximately five years, depending on various conditions, such as lighting and head pose.

Pictures can represent the presenters in various ways. The representative meaning can be examined from the background context, visual modality, and narrative. The analysis results of samples indicate that only 10% are decontextualized representations where the visual background is absent. Reducing background details is done by taking pictures in a neutral location or room. Meanwhile, 90% are contextualized representations that show the reality of the presenter's existence by deliberately displaying the material cues around (Figure 1). The number consists of 70% with a background at home or workplace and 20% posing in public spaces such as tourist and sports locations.

Figure 1

Samples of contextualized pictures



Pictures with high modality generally have high color saturation, differentiation, and modulation, followed by depth perspective, illumination of light and shades, and brightness (Ly & Jung, 2015). Following the standard domain, almost all samples have high modality. One picture is black and white but meets the other modality markers; hence, it is categorized as a medium level modality. High modality signifies “the visual truth” or “realism” of the pictures

(Ly & Jung, 2015; Veum & Undrum, 2018). Furthermore, most samples are categorized as static since no depiction of performing an act exists. This conceptual representation of meaning (the opposite of narrative) suggests that the presenter is in a passive position, which does not indicate time or place. However, 10% of the sample is a narrative representation that depicts the presenter doing something (an ongoing act), such as riding a motorbike and exercising. The presenters in such pictures are male.

The interactional meaning of content in social media emerges from the close imaginary relationship between the viewer and the presenter in the picture (Veum & Undrum, 2018, p. 95). The study proposed that the interactional meaning can be examined based on social distance, image of act, and attitude. Social distance is how images create an impression of closeness between the presenter and the viewer, which represents normal personal distance in daily conversations where strangers tend to have a greater distance than close acquaintances (Jewit & Oyama, 2001). In close-up pictures, the presenter's face dominates the photo frame, creating the impression of an intimate symbolic relationship. The findings show that 75% of the samples are close-up shots where the distance between the presenter and the viewer appears close, symbolizing close personal distance.

The image act is based on the gaze in the image; a direct gaze at the viewer creates imaginary contact, which functions as an invitation to communicate (Kress & Van Leeuwen, 2006). This study found that 95% of the sample is demand pictures where the presenters gaze directly at the viewers, creating the impression of inviting a response to engage with the presenter. According to Veum & Undrum (2018), attitude is the impression the presenter attempts to construct regarding the imaginary contact with the viewers. They also suggest that point of view (high-level, low-level, and eye-level angle) is related to attitude, which signifies the power relationship between presenter and viewer. In this study, most of the sample's (75%) point of view are eye-level angles, which show equality. Meanwhile, 15% of the images have a

high angle, indicating the viewer's power, and the rest (10%) are low-angle, symbolizing the presenter's power.

Linguistic analysis is carried out by examining lexis, style, and communicative act. The linguistic resources in this study are the pictures' captions. Based on their distinctive words, the captions are recognized to be written in Indonesian (65%), followed by English (25%) and Turkish (10%). All Indonesian women posted in Indonesian, while two Turkish men wrote their captions in Indonesian. The rest of the Turkish men used English or Turkish. Lexical items are a selection of words used in the text. The most popular lexis following greetings is romance, including "milikmu" (yours), "menemukanmu" (finding you), "peluklah" (hug), "jodoh" (mate), and "love".

Style is a writing tone used to express meaning. It focuses on how something is conveyed rather than what is conveyed. The language style that is frequently used in the samples is casual, which is characterized by the use of colloquialisms and slang. The findings also show three primary tones that determine the theme of the post, which are informative, nostalgic and romantic. Informative tones provide information related to the subject or object to the viewer, nostalgic tones recall memories by interpreting the meaning of the experience, and romantic tones focus on expressions of affection, which are often accompanied by endearing terms and emojis (Taibanguai & Suraratdecha, 2022).

The TR6's caption uploaded on January 6, 2024, is an example of informative tones: "I am 30 years old; I live in Istanbul, I am looking for a good relationship, I am a Turkish citizen of Kurdish origin." One of the romantic tones is expressed by IND1: "Assalamualaikum... [religious salutation] Greetings to meet you all, be healthy & stay enthusiastic... At this age I don't want to play around, let alone waste time on the wrong people. What is yours, it will find you (Ali bin Abi Talib)" (author's translation, Facebook caption, January 5, 2024). IND6's caption on January 5, 2024, is an example of nostalgic tones (in the original post):

“Jrena kenyataan hidup yang aku jalani
Tak seindah saat ku dengar engkau bernyanyi
Perluklah lelah jiwaku mama
Yang terluka dipecundangi dunia.”

The author translates the caption to English as follows: “Because of the reality of my life. It’s not as beautiful as when I hear you sing. My soul is tired, mama. The world loses to the wounded.”

Informative tone, used by TR6, tends to be factual and emotion-free (Janssens & De Pelsmacker, 2005). Based on marketing communication studies, this tone is preferred by consumers during the awareness phase when they are seeking brand information (Colicev et al., 2019). It is interpreted as the presenter's attempt to convey neutral information related to the identity of the partner seeker to spark further communication. Meanwhile, as displayed by IND1 and IND6, nostalgic and romantic tones give the impression of authenticity through the expression of endearing, sentimental, and longing feelings (Kelley et al., 2022). These tones attract the attention of readers who are drawn to relevant emotional cues.

The majority of captions are expressive speech acts, such as greeting, sorrow (sadness), volition (hope), and encouragement. Speech acts are actions conveyed through utterances and are determined by the individual’s ability to express the message (Nisa & Manaf, 2021). According to Searle (1976, as cited in Ronan, 2015), expressive speech act is a public presentation of the speaker’s psychological attitude towards a condition. Examples of expressive speech acts that appear in the samples (displayed in their original post either in English, Turkish, or Indonesian): (1) greeting— “good evening”, “nasilsiz” (how are you), and “assalamualaikum” (religious salutation), (2) sorrow: “dipecundangi” (defeated) and “diacuhkan” (ignored), (3) volition: “cinta adalah sebuah keinginan” (love is a desire), “looking for a good relationship”, and “can you fall in love”, (4) encouragement: “semangat” (fight on) and “huzuru bulabilirsiniz” (you can find peace).

Self-Presentation Strategies

In the ITMJ Facebook group, the uploaded pictures and captions can be interpreted as a self-presentation tool. Analysis of visual resources shows that a large number of presenters encourage the dimension of intimacy or depth of information through background cues related to work and home. The presentation also boosts the dimension of authenticity or accuracy and tends to get high feedback through the number of likes and comments section. TR4, TR5, and TR10 are examples of contextualized representation with workplace and home backgrounds with a high number of likes and comments compared to other samples. Interestingly, TR8, which is a contextualized representation with an active narrative of exercising at a gym, received the fewest number of likes and comments. The low feedback might be related to a common belief in Indonesia that showing off body parts or gym activity is associated with casual romantic relationships. Hence, this self-presentation strategy did not draw high responses. The members' interest in establishing a serious long-term relationship is expressed in their captions.

Among the samples, three Turkish men posted two pictures. Meanwhile, there was no Indonesian women who posted more than once. The frequency of providing information is not directly related to increasing the amount of feedback but is related to whether the information is categorized as positive by viewers. If categorized as positive, the number of posts can attract greater attention, such as posts TR3 and TR10, which come from the same account and get the highest number of likes and comments.

Linguistic resources analysis shows that captions with informative, nostalgic, and romantic tones come with most sample pictures. Nostalgic and romantic tones in the captions mostly express authenticity. Captions that provide depth of information can increase the

attraction points of decontextualized resource photos, such as IND10⁷. However, the majority of samples show that decontextualized pictures contain short captions with informative tones and communication acts in the form of greetings. Hence, presenters might have the same intention regarding disclosing information through selecting pictures and captions.

Discussion

Study 1 constructs several themes in pre-marital expectations among Turkish-Indonesian transnational marriage seekers. The findings show that all subjects have positive expectations regarding the respective marriage. They fantasize about a partner with higher qualities, such as being more loyal, loving, responsible, and respectful than potential partners in their respective countries. This finding aligns with Fawad et al. (2022) on married couples in Pakistan, who found that pre-marital expectations are dominated by favorable matters that might happen in marriage. These expectations can produce confirmation bias, ignoring information that does not match one's beliefs, thereby influencing decision-making related to mate selection.

Based on Kim & Yu (2021), married migrant women are required to adapt to married life as well as their new environment. Study 1 findings imply that the subjects consider the need for adaptation with their partners. Some female subjects intend to adjust communication strategies and conflict management to maintain good relationships with their spouses. However, there is a poor indication that subjects also consider the process of adaptation to a new environment beyond a new language. Efforts to improve resilience related to acculturation stress shall involve enlightenment concerning possible challenges due to environmental and cultural changes such as lifestyle and values in the targeted country.

⁷Due to the owners' request, IND10 and other pictures (except TR8 and TR9) are not displayed in this paper.

Transnational marriage, apart from being an effort to improve the quality of life, can also be seen as an expression of individual disappointment with the general quality of prospective partners in their own country. A divorce is considered a mate-selection mistake. Hence, the subjects develop a negative stigma regarding men from their respective countries, which further encourages them to look for partners from other groups. Even though it is considered easier, Indonesian women who look for potential partners via social media have a high risk of becoming victims of online sexual abuse. This risk arises in private conversations between members, including online chat or live videos. Various studies have examined the impact of online sexual abuse on children and adolescents (Jonsson et al., 2019; Ali et al., 2021). However, studies regarding adult or elderly victims are still limited.

Study 2 reveals that the value of accuracy or honesty is significant in the self-presentation of Turkish-Indonesian transnational marriage seekers. Peng (2020) suggested that individuals who work on online self-presentation regarding dating profiles often face a great dilemma between attractiveness and accuracy—displaying attractive photos generally amplifies one's appeal to viewers, encouraging further communication and relationships. On the other hand, Ning and Crossman (2007) found that honesty is highly preferred in spousal relationships. Hence, individual expectations regarding marriage prospects direct their preferences to be involved with honest partners (Swann Jr et al., 1994). This argument could also explain the reason pictures that indicate higher honesty tend to have more responses in the form of likes and comments among samples.

Conclusion

This paper examines pre-marital expectations and self-presentation strategies in Turkish-Indonesian transnational marriage seekers. Study 1 focuses on pre-marital expectations through interview data collection, while Study 2 focuses on self-presentation strategies through content analysis in a Facebook group. The interview findings indicate that pre-marital

expectations consist of three main themes: intention to marry, general attitude towards marriage, and aspects of marriage. Meanwhile, content analysis shows that subjects tend to use casual language and provide contextualized pictures with high modality, which increases the sense of realism and accuracy or honesty in representing the presenter.

In Turkish-Indonesian transnational marriages, the seekers' intention to marry is influenced by considerations related to the characteristics of the prospective partner and their country's appeal. Most subjects expressed negative views towards potential partners from their respective countries, which likely impacted the increasing positive views towards the characteristics of the opposite sex from the other's country. Consequently, the general attitude of subjects regarding transnational marriage is positive. Subjects associated the quality of the relationship to the quality of their partner. Hence, they believe they can establish the desired marriage relationship by marrying a "highly qualified" partner. There are six aspects of marriage that seekers feel are important: fidelity, emotional support, spirituality, respect, trust, and financial. These aspects reflect matters they deemed unsatisfying in their previous relationships with partners from the same country.

Assessment of visual and linguistic resources from 20 sample pictures and captions uploaded to the ITMJ Facebook group focuses on representational, interactional, and compositional meaning. The findings related to representational meaning show that most samples use contextualized pictures, high modality, and are in a passive position. Meanwhile, interactional meaning shows that close-up demanding pictures with eye-level angles dominate the sample. Linguistic resources show that the most apparent categories of lexis are greetings and romance; casual style writing with informative, nostalgic, and romantic tones; and expressive speech acts. Thus, the visual and linguistic resources used for self-presentation include a casual style, treating viewers as equals, inviting them to respond with a direct gaze

and expressive speech acts. Through all these combined meanings, the dimension of honesty becomes an essential point that subjects try to convey through selecting pictures and captions.

Limitations

The main limitation of this paper is the number of subjects or samples involved. Study 1 involved five subjects: one Turkish man and four Indonesian women. Data were analyzed using thematic analysis by combining findings from five subjects. However, the number of subjects does not meet the minimum recommendation for thematic analysis, namely from 6 to 10 subjects for data collection through interviews (Braun & Clarke, 2013). Researchers initially planned to recruit eight subjects: four Turkish men and four Indonesian women. However, this number was not fulfilled due to Turkish men's low interest in research participation.

Meanwhile, Study 2 used 20 samples of uploaded content in the ITMJ Facebook group. Limited studies include recommendations for sample size for discourse analysis. However, this number can be raised by adding the inclusion criteria period. Several MMDA studies use 25 samples (Olowu & Akinkurolere, 2015) or 100 (Veum & Undrum, 2018). Hence, if the number of subjects and samples increases, the findings may differ from the current one. It is also recommended that further studies focus on exploring Turkish men's perspectives on the phenomenon of Turkish-Indonesian transnational marriages.

Ethical Consideration

This study involved human subjects and was reviewed and approved by the METU Human Research Ethics Committee; the ethical approval reference number was 0501-ODTUIAEK-2023. Subjects were provided with research-related information and verbal and written informed consent before data collection. Moreover, only pictures with written consent from the owner are presented in this paper. Their personal data remains confidential.

Acknowledgments

Sincere gratitude is addressed to Timucin Turner, Gizem Telliöđlu, and İkbal Kılıç for assisting with the data collection.

References

- Ahuvia, A. C., & Adelman, M. B. (1992). Formal Intermediaries in the Marriage Market: A Typology and Review. *Journal of Marriage and Family*, 54(2), 452–463. <https://doi.org/10.2307/353076>
- Ali, Sana & Haykal, Hiba & Youssef, Enaam. (2021). Child Sexual Abuse and the Internet—A Systematic Review. *Human Arenas*. 4. 10.1007/s42087-021-00228-9.
- Ani, A., Nadya, A. & Setiowati, A., (2022). Cross-Cultural Marriage Family Resilience and Implications for Family Guidance and Counseling. *Proceedings of the International Seminar on Innovative and Creative Guidance and Counseling Service (ICGCS 2021)*, 31–35. Doi:10.2991/assehr.k.220405.006
- Baucom, D. H., & Epstein, N. (1990). *Cognitive-behavioral marital therapy*. New York: Brunner/Mazel.
- Busari, A. O. (2019). Construction and Development of Perceived Marital Self Efficacy Scale. *Advances in Social Sciences Research Journal*, 6(8), 144–159. <https://doi.org/10.14738/assrj.68.6847>
- Chinsung Chung, Keuntae Kim & Nicola Piper (2016) Marriage migration in Southeast and East Asia revisited through a migration-development nexus lens, *Critical Asian Studies*, 48:4, 463-472, DOI: 10.1080/14672715.2016.1226600
- Heikkilä, Elli & Rauhut, Daniel. (2015). *Marriage Migration and Multicultural Relationships*.
- Clarke, V., & Braun, V. (2013). *Successful qualitative research: A practical guide fo beginners*. Successful qualitative research, 1-400.
- Colicev, A., Kumar, A., & O'Connor, P. (2019). Modeling the relationship between firm and user generated content and the stages of the marketing funnel. *International Journal of Research in Marketing*, 36(1), 100-116.

- Constable, Nicole, editor. *Cross-Border Marriages: Gender and Mobility in Transnational Asia*. University of Pennsylvania Press, 2005. JSTOR, <http://www.jstor.org/stable/j.ctt3fhv66>. Accessed 15 Nov. 2023.
- Davin, D. (1999). Marriage Migration. In: *Internal Migration in Contemporary China*. Palgrave Macmillan, London. https://doi.org/10.1057/9780230376717_9
- Deressu, Girma & Girma, Zewdu. (2019). The Relationship Between Premarital Expectation and Marital Satisfaction Among Married Couples in Bole Sub-city of Addis Ababa City Administration. *Journal of Psychology Research*. 9. 10.17265/2159-5542/2019.10.001.
- Devoretz, D.J. (2009). Factors Affecting International Marriage Survival: A Theoretical Approach.
- Donovan, S. (2004). *Stress and Coping Techniques in Successful Intercultural Marriages*.
- Ellis, A. And Harper, R.A. (1975) *A New Guide to Rational Living*, 3rd ed. Englewood Cliffs, NJ, Wilshire Book Company
- Ellison, N., Heino, R., & Gibbs, J. (2006). Managing Impressions Online: Self-Presentation Processes in the Online Dating Environment. *Journal of Computer-Mediated Communication*, 11(2), 415–441. <https://doi.org/10.1111/j.1083-6101.2006.00020.x>
- Faier, Lieba. (2007). Filipina Migrants in Rural Japan and Their Professions of Love. *American Ethnologist*. 34. 148 - 162. 10.1525/ae.2007.34.1.148.
- Fan, C. C., & Li, L. (2002). Marriage and Migration in Transitional China: A Field Study of Gaozhou, Western Guangdong. *Environment and Planning A: Economy and Space*, 34(4), 619–638. <https://doi.org/10.1068/a34116>
- Fawad, R., Shahid, M., Shamim, P., & Zubair, A. (2022, August 24). What I wanted vs what I have: Impact of pre and post marital expectations on marital satisfaction of married young adults. <https://doi.org/10.5281/zenodo.6617381>

- Freeman, Caren (2005) “Marrying Up and Marrying Down: The Paradoxes of Marital Mobility for Chosŏnjok Brides in South Korea”, in Constable, N. (Ed), *Cross-Border Marriages: Gender and Mobility in Transnational Asia* (Philadelphia: University of Pennsylvania Press).
- Gharibi, Maliheh; Sanagouymoharer, Gholamreza; Yaghoubinia, Fariba (2015). The Relationship Between Quality of Life With Marital Satisfaction in Nurses in Social Security Hospital in Zahedan. *Global Journal of Health Science*, 8(2), –. Doi:10.5539/gjhs.v8n2p178
- Gustafsson, J. (2017). Single case studies vs. multiple case studies: A comparative study (Dissertation). Retrieved from <https://urn.kb.se/resolve?urn=urn:nbn:se:hh:diva-33017>
- Heikkilä, Elli & Rauhut, Daniel. (2015). Marriage Migration and Multicultural Relationships.
- Indra, I. & Hamzah, H. (2022). E-Journal of English Language & Literature AN ANALYSIS OF LANGUAGE STYLE OF TEENAGERS FOUND IN FACEBOOK STATUS.
- Janssens, Wim & De Pelsmacker, Patrick. (2005). Advertising for New and Existing Brands: The Impact of Media Context and Type of Advertisement. *Journal of Marketing Communications*. 11. 113-128. 10.1080/1352726042000306847.
- Jewitt, C., & Oyama, R. (2001). Ch. 7: Visual Meaning: a Social Semiotic Approach. *Handbook of Visual Analysis*” by Leeuwen, TV and Jewitt, C., first edition, Sage.
- Johnson, Kristina D., ““Marital Expectation Fulfillment and its Relationship to Height of Marital Expectations, Optimism, and Relationship Self-Efficacy Among Married Individuals”” (2015). Dissertations. 1573. <https://digitalcommons.andrews.edu/dissertations/1573>
- Johnson, Kristina D., ““Marital Expectation Fulfillment and its Relationship to Height of Marital Expectations, Optimism, and Relationship Self-Efficacy Among Married

- Individuals”” (2015). Dissertations. 1573.
<https://dx.doi.org/10.32597/dissertations/1573>
- Jones, G. D. Ve Nelson, E. S. (1996). Expectations of marriage among college students from intact and non-intact homes. *Journal of Divorce and Remarriage*, 26, 171-189.
- Jonsson, L.S., Fredlund, C., Priebe, G., Wadsby, M., & Svedin, C.G. (2019). Online sexual abuse of adolescents by a perpetrator met online: a cross-sectional study. *Child and Adolescent Psychiatry and Mental Health*, 13.
- Juvva, S. Ve Bhatti, R. S. (2006). Epigenetic model of marital expectations. *Contemporary Family Therapy*, 28(1), 61-72. <https://doi.org/10.1007/s10591-006-9695-2>
- Juvva, Srilatha & Bhatti, Ranbir. (2006). Epigenetic Model of Marital Expectations. *Contemporary Family Therapy*. 28. 61-72. 10.1007/s10591-006-9695-2.
- Kayabaşı, Özlem & Sözbir, Şengül Yaman. (2022). The relationship between quality of life, perceived stress, marital satisfaction in women conceived through ART, *Journal of Reproductive and Infant Psychology*, 40:2, 108-117, DOI: 10.1080/02646838.2020.1788211
- Kelley, Nicholas & Davis, William & Dang, Jianning & Liu, li & Wildschut, Tim & Sedikides, Constantine. (2022). Nostalgia confers psychological wellbeing by increasing authenticity. *Journal of Experimental Social Psychology*. 102. 104379. 10.1016/j.jesp.2022.104379.
- Khorasani, N. H., Hosseini, M., Matbouei, M., Khafri, S., Vasli, P., & Vardanjani, A. E. (2017). The Study of Relationship between Self – efficacy and Marital Satisfaction of Couples Referring to the Community Health Centers of Babol in 2015. *Journal of Advances in Medicine and Medical Research*, 19(9), 1–9.
<https://doi.org/10.9734/BJMMR/2017/29999>
- Kim, Jinsuk & Dindia, Kathryn. (2011). Online self-disclosure: A review of research.

- Kim, Wook-Jin & Yu, Seunghee. (2021). Psychological Adaptation among Marriage Migrant Women in South Korea: Stress and Coping, Culture Learning, and Social Cognition Approaches. *The American Journal of Family Therapy*. 50. 1-18. 10.1080/01926187.2021.1934752.
- Kress, G., & Van Leeuwen, T. (2006). *Reading Images: The Grammar of Visual Design*. London/ New York: Routledge.
- Labra, O., Castro, C., Wright, R., & Chamblas, I. (2020). Thematic Analysis in Social Work: A Case Study. *IntechOpen*. Doi: 10.5772/intechopen.89464
- Leary, M.R. (2001). International Encyclopedia of the Social & Behavioral Sciences || Impression Management, *Psychology of* , (), 7245–7248. Doi:10.1016/b0-08-043076-7/01727-7
- Lu, Melody. (2010). Asian Cross-Border Marriage Migration: Demographic Patterns and Social Issues. 10.5117/9789089640543.
- Ly, Tan & Jung, Chae Kwan. (2015). Multimodal Discourse: A Visual Design Analysis of Two Advertising Images. *International Journal of Contents*. 11. 50-56. 10.5392/IjoC.2015.11.2.050.
- Machette, A., & Cionea, I. (2022). In-laws, communication, and other frustrations: The challenges of intercultural marriages [Accepted manuscript]. *Interpersona: An International Journal on Personal Relationships*. <http://doi.org/10.23668/psycharchives.7773>
- McKenna, K., Green, A., & Gleason, M. (2002). Relationship formation on the Internet: What's the big attraction? *Journal of Social Issues*, 58 (1), 9–31.
- Meszaros, J.. (2017). Marriage migration as a pathway to citizenship: Filipina brides, economic security, and ideas of global hypergamy. 10.4324/9781315446363.

- Nadkarni, A., & Hofmann, S. G. (2012). Why do people use Facebook? *Personality and Individual Differences*, 52:243–249. Doi:10.1016/j.paid.2011.11.007
- Ngazimbi, Evadne & Daire, Andrew & Carlson, Ryan & Munyon, Matthew. (2017). Analysis of Marital Expectations in African Immigrant and United States-Born Married Couples. *Qualitative Report*. 22. 831-848. 10.46743/2160-3715/2017.2211.
- Ngazimbi, Evadne. (2009). “Exploring The Relationship Between Marital Expectations And Marital Satisfaction Between Married African Immigrant Couples And U””. *Electronic Theses and Dissertations*. 3841. <https://stars.library.ucf.edu/etd/3841>
- Ning, S. R., & Crossman, A. M. (2007). We believe in being honest: Examining subcultural differences in the acceptability of deception. *Journal of Applied Social Psychology*, 37(9), 2130–2155. <https://doi.org/10.1111/j.1559-1816.2007.00254.x>
- Nisa, K., & Abdul Manaf, N. (2021). Analysis of Illocutionary Speech Acts on Student’s Social Media Post and Comments. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 10(1), 28-33. <https://doi.org/10.15294/seloka.v10i1.44409>
- Okushima, Mika. (2011). Indonesian Marriage Migrants to East Asian Countries: Historical trends and placement into Southeast Asian women’s migration.
- Olowu, A., & Akinkurolere, S.O. (2015). A MULTIMODAL DISCOURSE ANALYSIS OF SELECTED ADVERTISEMENT OF MALARIA DRUGS. *English Review: Journal of English Education*, 3, 166-173.
- Öz Soysal, F. S, Uz Baş, A. & Aysan, F., (2020). A qualitative study for university students’ marriage expectation. *Inonu University Journal of the Faculty of Education*, 21(1), 241-253. DOI: 10.17679/inuefd.491512
- Öz Soysal, F. S, Uz Baş, A. & Aysan, F., (2020). A qualitative study for university students’ marriage expectation. *Inonu University Journal of the Faculty of Education*, 21(1), 241-253. DOI: 10.17679/inuefd.491512

- Parks, M. R., Stan, C. M., & Eggert, L. L. (1983). Romantic Involvement and Social Network Involvement. *Social Psychology Quarterly*, 46(2), 116–131. <https://doi.org/10.2307/3033848>
- Peng, Kun (2020). To be attractive or to be authentic? How two competing motivations influence self-presentation in online dating. *Internet Research*, 30(4), 1143–1165. doi:10.1108/intr-03-2019-0095
- Pramestri, Moniek Vidia & Fardana, Nur Ainy. (2020). THE RELATION BETWEEN ROMANTIC SELF-EFFICACY WITH MARRIAGE SATISFACTION ON THE COMMUTER MARRIAGE WIFE. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(4), 2293-2301. Retrieved from <https://archives.palarch.nl/index.php/jae/article/view/3705>
- Pratiwi, S. & Yanuar, D. R. (2022). Emerging Cross-Cultural Marriage Between Indonesian Brides and Turkish Grooms. *Turkish Journal of Diaspora Studies*, 2(2), 106-123. DOI: 10.52241/TJDS.2022.0043
- Rios, Cicile M. (2010). ““The Relationship Between Premarital Advice, Expectations and Marital Satisfaction””. All Graduate Theses and Dissertations. 536. <https://digitalcommons.usu.edu/etd/536>
- Rogler, L. H., Malgady, R. G., Costantino, G., & Blumenthal, R. (1987). What do culturally sensitive mental health services mean? The case of Hispanics. *American Psychologist*, 42(6), 565–570. <https://doi.org/10.1037/0003-066X.42.6.565>
- Ronan, Patricia. (2015). Categorizing expressive speech acts in the pragmatically annotated SPICE Ireland corpus. *ICAME Journal*. 39. 10.1515/icame-2015-0002.
- Sabatelli, R. M. (1984). The marital comparison level index: A measure for assessing outcomes relative to expectations. *Journal of Marriage and the Family*, 46(3), 651-662.

- Sabatelli, Ronald & Pearce, John. (1986). Exploring Marital Expectations. *Journal of Social and Personal Relationships – J SOC PERSON RELAT.* 3. 307-321. 10.1177/0265407586033004.
- Seidman, I. E. (2006). *Interviewing as qualitative research: A guide to researchers in education and the social sciences* (3rd ed.). New York: Teachers College Press.
- Swann, W.B. Jr, De La Ronde, C. and Hixon, J.G. (1994), “Authenticity and positivity strivings in marriage and courtship”, *Journal of Personality and Social Psychology*, Vol. 66 No. 5, pp. 857-869
- Taibanguai, K. & Suraratdecha, S. (2022). Strategies to Grab Attention: A Multimodal Discourse Analysis of Online Selling Post. *NIDA Journal of Language and Communication*, 27(42), 47-67. https://lcjournal.nida.ac.th/main/public/abs_pdf/journal_v27_i42_3.pdf
- Tian, L., Zhai, R., Dai, P., & Cui, J. (2022). How different online self-presentations relate to life satisfaction differently in college students: The role of positive online feedback and self-esteem. *Current psychology* (New Brunswick, N.J.), 1–16. Advance online publication. <https://doi.org/10.1007/s12144-022-03444-w>
- Uyar, P. (2023). *The mediating role of self-efficacy in romantic relationships in the relationship between self-compassion and romantic relationship satisfaction* [M.S. – Master of Science]. Middle East Technical University.
- VANGELISTI, A. L., & DALY, J. A. (1997). Gender differences in standards for romantic relationships. *Personal Relationships*, 4(3), 203–219. Doi:10.1111/j.1475-6811.1997.tb00140.x
- Veum, A., & Undrum, L. V. M. (2018). The selfie as a global discourse. *Discourse & Society*, 29(1), 86-103. <https://doi.org/10.1177/0957926517725979>

Weiss, Y., Yi, J. & Zhang, J. (2013). Hypergamy, Cross-Boundary Marriages, and Family Behavior. IZA Discussion Paper No. 7293, Available at SSRN: <https://ssrn.com/abstract=2241957> or <http://dx.doi.org/10.2139/ssrn.2241957>

Whitty, Monica T. & Buchanan, Tom. (2009). Looking for love in so many places : characteristics of online daters and speed daters. *Interpersona : An International Journal on Personal Relationships*, 3 (Supplement 2). Pp. 63-86

Appendix

Interview Semi-Structured Questions.

1. Tell me about your current life (activity, education, living arrangement, etc.)
2. Tell me about your past experience regarding intimate relationships.
3. How do you come up with the idea of marriage with a Turkish man/Indonesian woman?
4. Would it be different to marry a girl from Indonesia than a Turkish or any other country? / Would it be different to marry a man from Turkey than an Indonesian or any other country?
5. Why do you choose online media to find your potential partner?
6. What kind of qualities do you think are important in your potential partner?
7. Tell me about your ideal arrangement of several things with your future partner.
8. How does the language impact your relationship with your potential partner?
9. How would you rate your experience communicating with Indonesian women/Turkish men so far?