

Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

Intercultural Communication: Practices and Challenges in the Indonesian Context

Irma Aryani[1], Andi Amytia Resty Dwiyanti[2]
[1]Politeknik Pariwisata Makassar, [2]Universitas Cahaya Prima
Corresponding Author: aardwiyanti@gmail.com

ABSTRACT

Indonesia, with its rich cultural diversity, is home to over 300 ethnic groups and more than 700 languages. This unique social fabric presents both opportunities and challenges for intercultural communication. The purpose of this article is to explore the practices and challenges of intercultural communication within the Indonesian context, examining how individuals from diverse cultural, ethnic, and religious backgrounds interact in everyday life. The method used for this research is qualitative method. The study identifies key communication practices shaped by Indonesia's collectivist culture, hierarchical social structure, and religious values. It also investigates the challenges posed by language barriers, differing communication styles, and cultural misunderstandings. Additionally, the impact of globalization on communication practices in Indonesia is explored, highlighting the tension between traditional Indonesian communication norms and globalized communication trends. Through a comprehensive review of relevant literature and analysis of current communication practices in various social and professional settings, this article provides valuable insights into how intercultural communication functions in Indonesia. The findings underscore the need for cultural competence and awareness in navigating Indonesia's complex intercultural landscape, offering practical recommendations for improving communication across cultural divides. This article contributes to the broader understanding of intercultural communication in Southeast Asia and offers actionable strategies for enhancing social harmony and cooperation in Indonesia's multicultural society.

Keywords: Intercultural Communication, Cultural Diversity, Communication Practices, Communication Challenges, Indonesia

1. INTRODUCTION

Intercultural communication refers to the process of exchanging information between individuals from different cultural backgrounds. This type of communication is essential in a world that is increasingly interconnected and globalized. In particular, the ability to communicate effectively across cultures is critical for fostering understanding, cooperation, and respect. As global travel, trade, and technology continue to shrink the world, intercultural communication has become an indispensable skill in both personal and professional interactions. Intercultural communication, as defined by scholars, refers to the exchange of information and meaning between individuals from different cultural backgrounds. This area of study emerged in response to the increasing interaction between cultures due to globalization, migration, and the internationalization of business. Researchers like (Hall, 1976), (Hofstede, 2001), and (Trompenaars, 1993) have provided foundational frameworks to understand how culture influences communication styles, values, and perceptions.

Cultural Diversity in Indonesia is known for its extraordinary cultural diversity, with more than 300 ethnic groups and 700 languages (H. Wang et al., 2012). This ethnic and linguistic diversity is a defining feature of Indonesian society and significantly impacts the country's communication patterns. According to (Press, 1960) the concept of "civilizations" in Indonesia is shaped by a multitude of cultural traditions and belief systems, creating a rich but complex environment for communication. Scholars (McDaniel, C., & Samuelson, 2007) have explored how Indonesia's multiplicity of cultural groups requires individuals to navigate different cultural norms, communication styles, and linguistic barriers in daily life. This diversity presents unique challenges in terms of effective intercultural



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

communication, as people must constantly adjust their communication strategies based on regional, religious, and ethnic differences.

Communication Styles in Indonesia Several studies have examined the communication styles specific to Indonesian culture. Indonesian communication is generally indirect, polite, and context-driven. This indirectness reflects a cultural preference for maintaining social harmony and avoiding conflict. As highlighted by (Hoon, 2007), the concept of "saving face" plays a critical role in shaping communication strategies in Indonesia, particularly in hierarchical settings such as families and workplaces. Indonesia is a country rich in cultural diversity, with over 300 ethnic groups and more than 700 languages spoken across its archipelago (F. Wang, 2012). This diversity creates a dynamic environment for intercultural communication, where individuals from different cultural, ethnic, religious, and linguistic backgrounds regularly interact. While this diversity offers significant opportunities for cross-cultural exchange, it also presents numerous challenges that hinder effective communication, understanding, and collaboration.

The Role of Religion and Tradition in Communication Religion plays a central role in shaping communication practices in Indonesia. With Islam being the dominant religion, studies such as those by (Kipp, 1996) highlight how Islamic values, such as respect for elders and humility, deeply influence Indonesian communication. The practice of saying "*Assalamu'alaikum*" (peace be upon you) when greeting others is an example of how religious norms permeate daily interactions. Beyond Islam, the influence of Hinduism and Christianity is also significant. For instance, the Balinese Hindu community exhibits a more formal, ritualistic style of communication, particularly in religious and ceremonial contexts. These religious values impact not only verbal communication but also the way individuals engage with each other in social settings. Indonesia, with its vast geographical size and remarkable cultural diversity, presents a unique context for the study of intercultural communication. The country is home to over 17,000 islands, making it the largest archipelago in the world, and boasts a population of over 270 million people. Indonesia's ethnic, linguistic, and religious diversity is one of its most distinctive characteristics, with more than 300 ethnic groups, 700 languages, and the largest Muslim population in the world. This cultural mosaic shapes the ways in which Indonesians communicate with one another, as well as with outsiders.

Given this rich diversity, intercultural communication is not only relevant but also vital for the smooth functioning of Indonesian society. Whether in daily interactions, business dealings, or international diplomacy, effective communication across cultural lines is essential. However, it also presents several challenges, from language barriers to differences in communication styles. This article will explore the practices of intercultural communication in Indonesia, highlight the challenges faced, and offer suggestions for improving communication in this unique cultural context (Mailin Mailin et al., 2023).

The primary research problem of this study is to explore the practices and challenges of intercultural communication in the Indonesian context. Despite the country's diversity, communication across cultural boundaries often leads to misunderstandings, misinterpretations, and conflict. These communication barriers are exacerbated by language differences, social hierarchies, regional cultural variations, and the influence of religion and tradition. Furthermore, globalization has introduced new communication norms that clash with traditional practices, further complicating intercultural interactions (Wahyudi et al., 2023).

The purpose of this article is to explore and analyze the practices and challenges of intercultural communication within the Indonesian context, which is characterized by its rich cultural diversity. This study aims to understand how individuals from various ethnic, religious, and linguistic backgrounds in Indonesia interact and communicate with one another in everyday settings, such as workplaces, schools, public spaces, and family environments. By examining the communication behaviors and strategies employed by Indonesians in these diverse settings, this article seeks to provide insights into both the opportunities and difficulties of intercultural communication in the country.



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

2. RESEARCH METHODOLOGY

This research will explore the intercultural communication practices and challenges in Indonesia by employing a qualitative research design, using semi-structured interviews, focus groups, and observational research (Moleong, 2007). The sample will include participants from diverse ethnic, linguistic, and religious backgrounds to ensure that the findings are representative of Indonesia's multicultural context. Data will be analyzed using thematic analysis, and ethical considerations such as informed consent and confidentiality will be prioritized. By using these methods, the study aims to contribute valuable insights into how intercultural communication is navigated in Indonesia and offer practical recommendations for improving communication practices.

Given the focus on understanding the nuances of intercultural communication, a qualitative approach is appropriate. This allows for in-depth exploration of cultural norms, communication practices, and the challenges people face in diverse cultural settings. Since the research explores the intercultural communication practices and challenges in Indonesia, it is exploratory in nature. The goal is to identify patterns, themes, and insights from the participants' experiences, without necessarily testing a hypothesis.



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

3. FINDINGS AND DISCUSSION

3.1 Cultural Diversity in Indonesia

Indonesia's cultural diversity is one of its defining characteristics, and this diversity plays a central role in the way communication occurs. The nation is made up of thousands of islands, each home to different ethnic groups, languages, and customs. The Javanese, Sundanese, Batak, Minangkabau, and Balinese are just a few examples of the ethnic groups that make up the Indonesian population, each with its own unique cultural identity. This ethnic diversity is accompanied by a linguistic richness, with more than 700 languages spoken across the archipelago. While Bahasa Indonesia serves as the national language and is used in government, education, and media, many people continue to use their regional languages in daily life. This multilingual environment can create both opportunities for cultural exchange and challenges in communication (Ertina Daulay, 2016).

In addition to ethnic and linguistic diversity, Indonesia is also home to multiple religions. Islam is the dominant religion, with approximately 87% of the population identifying as Muslim. Christianity, Hinduism, Buddhism, and indigenous belief systems are also practiced, with Hinduism being particularly prominent in Bali, and Christianity in parts of Eastern Indonesia. The religious pluralism in Indonesia shapes cultural practices and communication, influencing everything from the way people interact with one another to how they conduct business or celebrate holidays (Mazya et al., 2024).

Cultural norms and values in Indonesia are also shaped by the principles of adat, or traditional customs. Adat is particularly important in rural areas, where community life is often governed by traditional rules that vary from one ethnic group to another. In urban centers, while adat still holds significance, the influence of modernity and globalization is evident. However, the values of respect, family, and community remain central to Indonesian life, and these values shape how Indonesians communicate with one another. In particular, the concept of "gotong royong" or mutual cooperation, is integral to many aspects of Indonesian culture, emphasizing the importance of working together for the collective good (Syafruddin Syafruddin, Yadi Kusmayadi, 2024) .

This cultural diversity presents both opportunities and challenges for intercultural communication in Indonesia. On the one hand, it enriches interactions and fosters a spirit of collaboration. On the other hand, it can also lead to misunderstandings, particularly when individuals from different ethnic or linguistic backgrounds interact. Understanding the nuances of Indonesia's cultural landscape is crucial for effective communication in this context.

3.2 Practices of Intercultural Communication in Indonesia

The practices of intercultural communication in Indonesia are deeply influenced by the country's diverse cultural, ethnic, and religious makeup. There are several key elements that shape communication in Indonesia, including communication styles, hierarchy, community values, and the influence of religion. Understanding these practices is essential for anyone wishing to engage effectively in intercultural communication in Indonesia (Sumiati, 2017).

3.2.1 Communication Styles: Verbal and Non-Verbal

In Indonesia, communication is often characterized by an indirect and subtle style. Indonesians tend to avoid direct confrontation and value harmony in their interactions. This is especially true in situations



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

involving authority figures or elders, where individuals may use polite language or speak in a roundabout way to avoid offending the other person. For example, it is common for Indonesians to say "yes" even if they are not fully in agreement, as a way of maintaining respect and avoiding conflict (Heryanto, 2008).

Non-verbal communication plays a significant role in conveying messages. Indonesians often rely on gestures, facial expressions, and body language to express themselves. For instance, a slight bow or a nod of the head can be a sign of respect. Eye contact may be used to convey sincerity or attentiveness, but it is generally softer and less direct than in Western cultures. Additionally, touch is an important aspect of communication, but it is often reserved for close relationships and is typically more formal in nature when interacting with strangers or in professional settings (Heryanto, 2008).

3.2.2 Hierarchy and Politeness in Communication

The concept of hierarchy is deeply embedded in Indonesian society and influences communication practices. Respect for authority, elders, and individuals in higher social or professional positions is a fundamental aspect of Indonesian culture. This respect is reflected in the way people address one another, the language they use, and the level of deference shown. For example, it is common to use honorific titles such as "Bapak" (Mr.) or "Ibu" (Mrs.) when addressing someone in a formal context, especially if they are older or in a higher position (Cahyono et al., 2024).

In the workplace, Indonesian employees are generally expected to show deference to their superiors, and decision-making is often centralized in the hands of senior managers or executives. This hierarchical structure can also affect communication, as employees may be reluctant to express dissent or offer suggestions to their superiors directly. Instead, they may communicate their ideas indirectly or through a third party, in keeping with the values of politeness and respect for authority (Cahyono et al., 2024).

3.2.3 The Role of Family and Community

In Indonesian culture, family and community are central to daily life. Family ties are strong, and individuals often prioritize the needs of their families over their own personal ambitions. This collectivist mindset extends to communication, where the well-being of the group is emphasized over individual expression. As a result, communication tends to be more harmonious and inclusive, with an emphasis on maintaining good relationships within the family and community(Elsayed, 2024).

For example, when making decisions, Indonesians may consult with family members or seek advice from close relatives before taking action. This collaborative approach is also evident in the workplace, where teamwork and cooperation are valued. In rural areas, the concept of "gotong royong" (mutual assistance) is often practiced, with community members working together to achieve common goals.

3.2.4 Influence of Religion on Communication

Religion plays a significant role in shaping communication in Indonesia. The dominant religion, Islam, influences communication practices in a variety of ways. For example, Islamic teachings emphasize politeness, respect, and humility in interpersonal interactions. The use of appropriate greetings, such as "Assalamu'alaikum" (peace be upon you), is a common practice among Muslims, and individuals are expected to show respect for religious customs and rituals (Izzudin, 2023).

In regions where other religions are practiced, such as Bali (Hinduism) or parts of Eastern Indonesia (Christianity), religious customs also shape communication. For instance, in Bali, Hindu-Balinese rituals influence not only religious practices but also social interactions. The Balinese, for example, are known for their politeness and formal communication, particularly when interacting with elders or authority figures (Izzudin, 2023).


Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

3.2 Challenges in Intercultural Communication in Indonesia

While intercultural communication in Indonesia offers opportunities for cultural exchange and learning, it also presents several challenges. These challenges stem from the country's complex cultural, linguistic, and religious landscape, as well as the impact of globalization on communication practices.

3.2.1 Language Barriers and Multilingualism

One of the primary challenges in intercultural communication in Indonesia is language. Although Bahasa Indonesia is the official language, many Indonesians speak regional languages, such as Javanese, Sundanese, or Balinese, in their everyday lives. This multilingual environment can create difficulties when individuals from different ethnic or linguistic backgrounds interact, especially in formal settings where Bahasa Indonesia is expected (Astuti et al., 2024).

Language barriers are particularly problematic in business or educational contexts, where clear and precise communication is essential. For example, a lack of proficiency in Bahasa Indonesia or English may hinder effective communication between individuals from different regions or countries. Moreover, the subtle differences in regional dialects can lead to misunderstandings or misinterpretations, even among Indonesians who speak the same language (Astuti et al., 2024).

3.2.2 Stereotypes and Prejudices

Stereotypes and prejudices based on ethnicity, religion, or socioeconomic status can also pose challenges to intercultural communication in Indonesia. In a country with such a diverse population, individuals may harbor biases against people from other ethnic groups or regions. For instance, there are often tensions between ethnic groups such as the Javanese and the Minangkabau, or between Muslims and Christians, which can affect the way people communicate with one another (Nashori et al., 2024). Stereotypes can manifest in both subtle and overt ways. For example, people may make assumptions about someone's behavior based on their ethnicity or religion, leading to misunderstandings or even conflict. These biases can be particularly problematic in the workplace or in educational settings, where collaboration and teamwork are essential.

The indirect communication style that is prevalent in Indonesia can sometimes lead to misunderstandings, particularly when individuals from more direct communication cultures, such as Western or European, interact with Indonesians. In Indonesia, saying "yes" may not always mean agreement, but rather a desire to maintain politeness and avoid confrontation. This can be confusing for individuals who are used to more direct and explicit forms of communication.Similarly, the use of non-verbal cues, such as body language or facial expressions, may not always be understood by outsiders. For example, a slight bow or nod may be interpreted differently by individuals from other cultures, leading to confusion about the speaker's intentions (Nashori et al., 2024).

3.2.3 The Impact of Globalization

Globalization has brought about significant changes in communication practices in Indonesia. As Western culture, technology, and values become more influential, traditional Indonesian communication practices are sometimes overshadowed by more direct, digital, and individualistic forms of communication. The younger generation, in particular, may prefer communicating via social media or text messages, which can sometimes lead to a breakdown in traditional face-to-face communication(Kerubo, 2024).This shift has created a generation gap in communication styles, with older Indonesians preferring more formal, indirect communication, while younger people are increasingly embracing direct, informal interactions. This divergence can cause tension and misunderstanding between generations, as well as between local and global influences.



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

3.2.4 Technology and the Digital Divide

Technology, while offering new ways to communicate, also presents challenges in intercultural communication. In urban areas, access to technology is widespread, and digital communication tools such as social media platforms, messaging apps, and video calls are commonly used. However, in rural areas, the digital divide remains significant, and access to technology may be limited. This disparity can create communication gaps, as individuals in more remote areas may be less familiar with digital communication tools or may not have the same level of access to global information. Additionally, online communication often lacks the nuances of face-to-face interactions, leading to the potential for misunderstandings (Judijanto et al., 2025).

Intercultural communication in Indonesia is shaped by its remarkable cultural diversity, which includes a variety of ethnicities, languages, religions, and traditions. This diversity fosters a rich tapestry of communication practices that are both inclusive and complex, offering opportunities for cultural exchange but also presenting significant challenges. Understanding how intercultural communication operates in Indonesia is essential for both local and global interactions, particularly in contexts like business, education, and social integration. Despite its rich cultural diversity, intercultural communication in Indonesia faces several challenges. One major obstacle is language diversity. As Bahasa Indonesia serves as the national language, it is the primary means of communication for formal settings. However, in everyday life, many Indonesians continue to use their regional languages, which can create misunderstandings in multicultural interactions. Studies by Ward (2006) emphasize the impact of these language barriers, which can hinder effective communication and result in cultural misinterpretations (Judijanto et al., 2025).

Another significant challenge is the persistence of ethnic and religious stereotypes, which can influence how individuals from different groups communicate. For example, there may be biases between ethnic groups like the Javanese and the Minangkabau, or tensions between Muslim and Christian communities. These biases often shape people's perceptions of one another, potentially affecting the quality of intercultural dialogue (Killinger, 2005). Furthermore, the indirect nature of Indonesian communication can sometimes lead to misunderstandings, particularly with people from cultures that value directness. For instance, as highlighted by (Ting-Toomey, 1999), individuals from high-context cultures like Indonesia may communicate in subtle, implicit ways that are not easily understood by people from low-context cultures, such as those in the West. This communication gap can lead to misinterpretations or conflict in intercultural interactions. In recent years, globalization has had a profound impact on intercultural communication in Indonesia. With the rise of digital technology, social media, and international business practices, Indonesians have increasingly been exposed to global communication norms. Young Indonesians are more likely to adopt Western communication styles, which are often more direct and individualistic. This shift has created a generation gap, where younger people may prefer texting, online messaging, or social media communication, while older generations tend to prioritize face-to-face interaction and formal communication.

However, the influence of globalization has also led to greater awareness of intercultural communication practices, particularly in business settings. Studies by Indonesia-based scholars such as (Puspa, 2015) emphasize the importance of intercultural competence in multinational corporations, as Indonesian businesses engage more frequently with international clients and partners. Developing intercultural communication skills has become increasingly vital to avoid misunderstandings and to navigate globalized work environments effectively. Several intercultural communication theories and models can help explain the practices and challenges faced in Indonesia. Indonesia is largely a high-context culture, where much of the communication is unspoken and relies on shared understanding, social roles, and non-verbal cues. Geert Hofstede’s Dimensions of Culture (Hofstede, 2001) also provides useful insights into the Indonesian communication context. Specifically, Indonesia scores high on the Power Distance index, which reflects the degree of acceptance of unequal power distribution in society. This cultural dimension explains the hierarchical communication style in Indonesia, where respect for authority and seniority is prioritized.



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

4. CONCLUSION

This article has highlighted the core practices of intercultural communication in Indonesia, focusing on the indirect communication style, respect for hierarchy, and the central role of family and community in shaping interpersonal interactions. The influence of religion and traditional customs also plays a crucial role in guiding how Indonesians navigate communication across cultural boundaries. However, these practices are not without challenges. Language barriers, regional differences, stereotypes, and misunderstandings remain prevalent, making effective communication a complex endeavor. The growing influence of globalization, technological advancements, and shifting generational preferences further complicate the intercultural landscape.

Despite these challenges, there are significant opportunities for enhancing intercultural communication in Indonesia. By promoting cultural sensitivity, understanding language diversity, and fostering open dialogues about different communication styles, individuals and organizations can improve their ability to communicate across cultural lines. Training programs, workshops, and intercultural exchange initiatives can help bridge gaps and reduce tensions between different groups. Moreover, acknowledging the rich cultural heritage of Indonesia and incorporating it into modern communication practices can help preserve traditions while embracing progress.

In conclusion, while intercultural communication in Indonesia presents unique challenges, it also offers immense potential for growth, collaboration, and mutual respect. As Indonesia continues to evolve within the global community, fostering a deeper understanding of its diverse cultures and communication practices will be essential in ensuring that the nation remains a model of peaceful coexistence in a multicultural world.

REFERENCES

Astuti, R., Nurjamin, L. R., & Hamzah, A. (2024). Does Multilingualism Endanger Learners' Identity? a Narrative Case Study of English Education Program Students. *English Education and Applied Linguistics Journal (EEAL Journal)*, *7*(1), 1–12. https://doi.org/10.31980/eeal.v7i1.223

Cahyono, B. E. H., Maruti, E. S., & Hanif, M. (2024). The honorific system in oral texts of historical site guardians in Madiun (Indonesia): a pragmasociostylistic perspective. *Cogent Arts and Humanities*, *11*(1). https://doi.org/10.1080/23311983.2024.2360179

Elsayed, W. (2024). Building a better society: The Vital role of Family's social values in creating a culture of giving in young Children's minds. *Heliyon*, *10*(7), e29208. https://doi.org/10.1016/j.heliyon.2024.e29208

Ertina Daulay. (2016). *Indonesian Language and Arts*. *9*(9), 2086–4213.

Hall, E. . (1976). *Beyond Culture*. Anchor Press/ Double Day Gardern.

Heryanto, A. (2008). Popular culture in Indonesia: Fluid identities in post-authoritarian politics. In *Popular Culture in Indonesia: Fluid Identities in Post-Authoritarian Politics*. https://doi.org/10.4324/9780203895627

Hofstede, G. (2001). *Culture's Consequences: Comparing, Values, Behaviors, Institutions, an Organizations Across Nations.* SAGE Publications.

Hoon, C. (2007). Indonesian communication styles and the impact of globalization. *Journal of Southeast Asian Studies*, *38*(3), 407–423.



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

Izzudin, A. (2023). *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies Vol.7, No.2, July 2023*. *7*(2), 241–252.

Judijanto, L., Aryani, V., Pontianak, P. N., & Nastiar, M. F. (2025). *INTERCULTURAL COMMUNICATION CHALLENGES IN DIGITAL INTERCULTURAL COMMUNICATION CHALLENGES IN DIGITAL COMMUNICATION : A GLOBAL PERSPECTIVE*. *January*.

Kerubo, C. (2024). The Impact of Globalization on Cultural Identity. *International Journal of Philosophy*, *3*(4), 58–72. https://doi.org/10.47941/ijp.2097

Killinger, C. (2005). Culture and Customs of Italy. *Culture and Customs of Italy*, 1–247. https://doi.org/10.5040/9798400635472

Kipp, R. S. (1996). *Dissociated Identities: Ethnicity, Religion, and Class in an Indonesian Society.* The University of Michigan Pres.

Mailin Mailin, Firmansyah, Amiruddin, Maulana Andinata Dalimunthe, Abdurrahman, & Achyar Zein. (2023). Exploring Intercultural Communication in Indonesia: Cultural Values, Challenges, and Strategies. *Journal of Namibian Studies : History Politics Culture*, *33*(March). https://doi.org/10.59670/jns.v33i.657

Mazya, T. M., Ridho, K., & Irfani, A. (2024). Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective. *International Journal of Current Science Research and Review*, *07*(07). https://doi.org/10.47191/ijcsrr/v7-i7-32

McDaniel, C., & Samuelson, D. (2007). Cultural dimensions in communication: Indonesian perspectives. ,. *Journal of Communication Studies*, *15*(2), 92–103.

Moleong, L. J. (2007). *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya.

Nashori, F., Nurjannah, Diana, R. R., Faraz, Khairunnisa, N. Z., & Muwaga, M. (2024). Inter-Religious Social Prejudice among Indonesian Muslim Students. *Millah: Journal of Religious Studies*, *23*(1), 241–274. https://doi.org/10.20885/millah.vol23.iss1.art8

Press, T. F. (1960). *63_02_06*. 232–233.

Puspa, L. D. (2015). Intercultural communication in Indonesia: The role of cultural competence in business communication. *Indonesian Journal of Communication Studies*, *7*(1), 32–48.

Sumiati, D. (2017). Intercultural Communication Based on Local Wisdom That Made the People of Bali Reject Sharia Tourism. *Asian Journal of Media and Communication*, *1*(2), 137–146. https://doi.org/10.20885/asjmc.vol1.iss2.art4

Syafruddin Syafruddin, Yadi Kusmayadi, E. P. (2024). *Dasar-Dasar Manajemen Sumber Daya Manusia: Konsep, Teori, dan Penerapannya* (Efitra (ed.); 1st ed.). PT. Sonpedia Publishing Indonesia. https://books.google.co.id/books?hl=en&lr=&id=vTAxEQAAQBAJ&oi=fnd&pg=PA1&dq=info:EFzpwR_erMYJ:scholar.google.com&ots=IkkYHPUnyP&sig=JIHxRIf-BqQMfEwhZ0vLpPk9H3Y&redir_esc=y#v=onepage&q&f=false

Ting-Toomey, S. (1999). *Communicating across cultures*. The Guilford Press.

Trompenaars, F. (1993). *Riding the Waves of Culture: Understanding Cultural Diversity in Business.* Economist Book.

Wahyudi, S., Rahmanto, A., & Naini, A. M. (2023). *Intercultural Communication Strategy of International Student Services Staff at Higher Education in Indonesia*. *October*. https://doi.org/10.4108/eai.22-7-2023.2335460

Wang, F. (2012). Multiculturalism in Indonesia: A socio-cultural exploration. *Asian Social Science*,



Proceeding International Conference on Tourism and Communication,Vol 1 No 1 (June, 2025)
E-ISSN xxxx-xxxx, Page 37-46
https://journal.poltekparmakassar.ac.id/index.php/ictc
DOI: xxx-xxx

8(10), 24–32.

Wang, H., Xiaokaiti, M., Zhou, Y., Yang, Y., Liu, Y., & Zhao, R. (2012). Mega-events and City Branding: A Case Study of Shanghai World Expo 2010 *. *Journal of US-China Public Administration*, *9*(11), 1548–6591.