

UNDERSTANDING INTER-CULTURAL COMMUNICATION: A STUDY CASE IN WORKPLACE

Yohanna Martha Savira Piay¹, Lambok Hermanto Sihombing²

^{1,2}Department of Communication, President University

²lambok.president@gmail.com

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, Code-
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Abstrak

This research intends to find out the obstacles of ethnicity and language in the communication of the import-export company PT. Jalak Kargo Logistik. This research focuses on the effect of ethnic and cultural diversity on the effectiveness of communication in the company. Therefore, it is necessary to study using several theories such as Intercultural communication by Wiggin, Cross-cultural communication by Mitra, Language Barrier by Bowen, Cultural Adaptation Workplace by Haninggan, code switching by Shana Poplack, and code mixing by Holmes. The results of this research show that the use of code switching and code mixing have been used in intercultural communication to solve the language barriers and it has effectively reduced the cultural gap between individuals in the working place

INTRODUCTION

Indonesia is a country with a diversity of ethnic groups. Currently, Indonesia has a large-scale population, with cultural diversity becoming a challenge for this multicultural country. According to (Sarwiji Suwandi, 2013) The Indonesian state is a multicultural country that cannot be denied. The people in Indonesia consist of various ethnic groups who adhere to different religions and beliefs and have and used multiple languages, even values, politics, cultural differences, habits that participate in these differences. It is not easy for the Indonesian people in terms of social life because there are many differences in the community, ranging from ethnocentrism, attitudes of views, fanaticism and discrimination against each tribe as well as in the problem of lack of communication between various tribes will lead to misunderstandings that have the impact of the tribe has no tolerance for other different tribes and ends in conflict. This does not eliminate the positive effect on cultural diversity in Indonesia, namely being a wealth for Indonesia, which is very valuable and a source for advancing, uniting the nation if it is well organized. Before clarifying multiculturalism, to connect, it can run well and be organized. It is necessary to

use language as the only tool that is more effective. Language becomes a symbol in every country or region because language is an essential element in communication. It can be seen in Indonesia that there are so many languages that are used, each part has its language for daily communication, regional languages are used more dominantly than using Indonesian even though the language is used to express everything in a person to be expressed such as thoughts, ideas, desires, and the person's feelings. By understanding each other's language, the scale of the conflict will be smaller and will not interfere with the progress of the Indonesian people to get to know one another's cultures. Complexity appears in the profile of the language in Indonesia, which is based on the migration pattern that exists in Indonesia. A reality like this has been done in ancient times and Indonesian history. The migration not only accompanied a new design but also brought a new culture. Not only migration but also a geographical factor with many islands, mountains that produce the diversity of languages that we see in every region in Indonesia. According to the journal (Collins, 2014) Indonesia has 706 languages. Almost 10% of the world's languages are spoken

in Indonesia and what's more interesting is the distribution of all these languages is abundant in every region of Indonesia. The distribution in question involves geographic and demographic distribution. So it is not wrong if Indonesia is said to be a multicultural country and has a variety of languages. Multiculturalism has various meanings. According to the journal (Dra. Ana Irhandayaningsih, 2012), The meaning, in general is derived from the words multi (plural) and cultural (culture), which emphasizes cultural diversity including ethnic, racial, religious diversity, and matters of diversity that appear in every historical process of people's lives and there are five models of multiculturalism to describe the multicultural reality in society; First, isolationist multiculturalism is a society that has the culture to live according to its area and minimal interaction with each other. Second, accommodative multiculturalism is the dominant cultural community and makes certain adjustments and accommodations for the needs of cultural minorities. Third, autonomous multiculturalism is a society whose cultural groups seek to achieve equality with the dominant culture and want an independent life

within a political framework that is generally acceptable (realizing common interests). Fourth, interactive multiculturalism is a society in which cultural groups are not focused (concerned) with an autonomous cultural life, emphasizing their distinctive perspectives. Fifth, cosmopolitan multiculturalism is a society that seeks to eliminate cultural boundaries to create a society in which individuals are no longer dependent on certain cultures, instead of being freely involved in each other's intercultural experiments.

Currently, multiculturalism is developing in Indonesia and has affected the work environment in Indonesia. According to (Kusnandar, 2021) currently, in Indonesia, looking for a job is not an easy thing to get, with the increasing population in Indonesia every year. Collecting data that the population in Indonesia currently amounts to 272.23 million people spread across all regions, the territory of Indonesia is a challenge for the community to compete to find and find work. It is common for someone to be willing to leave their hometown, and even then, their family moves to find work for a sufficient livelihood. The existence of cases like this, Indonesian people need

intercultural communication to establish social relations in various areas or places where they seek and find work so that conflicts and misunderstandings do not occur at work. Intercultural communication is the interaction between people of different cultures or different backgrounds. Intercultural communication has a process of negotiation, exchange, and cultural mediation through different and nonverbal languages. Every human being needs social relationships with other people to meet their respective needs by interacting with each other and sending and receiving messages. It becomes a channel for humans not to be based on circumstances. According to (Suryani, 2013) there are several characteristics to understand communication with people of different cultures in this journal. First, call communication is dynamic, meaning that communication activities take place and are constantly changing. Every day people will meet other people, and the people they meet will change or influence them, and everyone is affected. Indeed, that person will change with a different scale of change. Second, communication is interactive because there is communication if two or more people with different backgrounds and interaction with these two or more

people will provide a common situation. Third, it occurs in a social and physical context which means direct and non-isolated interaction with people. The physical environment depends on a particular physical object. Fourth, irreversible communication means that communication cannot be canceled if someone has cracked the code or received the message, the message cannot be retrieved, and the recipient of the message has been completely affected by the message conveyed. This reflects that culture and communication have no boundaries. Some of the characteristics that have been described aim to identify different languages, habits of time and appearance, values and norms, adaptations and mental processes, selfconfidence, and self-awareness. The communication language in question is verbal and nonverbal communication, which distinguishes one culture from another. Because intercultural communication is very important to use in the workplace, many companies prioritize cultural diversity to shape the workforce in their respective companies. It can be explained that intercultural communication in the workplace cannot be underestimated because it forms an organization in the workplace. There is a

positive side for employees from different cultures for the company, and they can provide diverse and unique ideas and increase productivity to profitability. However, it should be noted that everyone needs adaptation even though not everyone can adapt quickly and easily, the adaptation process for immigrant employees can be overcome if the environment at work or the company accepts them so that they feel welcomed, and resolves these problems in a workplace with high peer tolerance. According to (Kegeyan, 2016) complete and assist intercultural communication in the workplace, on his journal give an opinion; First, having a positive attitude if you want to interact in the workplace, the dominant culture must first examine other cultures in the workplace to understand how if communicating as a whole can affect other cultures. According to (Gushina, 2015) therefore there must be an effort to understand employees from different cultures with a positive attitude. Second, understanding cultural diversity is the obligation of employees of the dominant culture to learn and be educated to understand other cultures to accept cultural diversity in the workplace. Third, encourage individuals to interact with other employees of different cultures

individually or in groups. So that employees with dominant cultures understand the nuances of other cultures and the differences that exist in their own cultures to make them comfortable at work and not scare new employees into getting to know different cultures. Fourth, staying away from this racism and discrimination is a good way to spread intercultural communication healthily. Fifth, increase communication productivity in the sense that effective workplace communication is needed. If it does not run smoothly, it will cause problems for employees because every employee has regular or clear goals, visions, and goals. Productivity goals with effective communication ensure that every employee works as a team towards the same goal, and they must communicate to other employees their responsibilities and job duties. Thus, for an organization in the workplace to run well and be successful, it must have effective communication.

Companies need people who have clear rules and instructions to run well as a team and have good communication skills such as being a good listener, regular nonverbal communication, controlling stress and emotions. The things that have been explained can be applied in one company with cultural

diversity, namely PT. Jalak Kargo Logistik. PT. Jalak Kargo Logistik is a company that stands as a logistics company engaged in export and import. The company is located in Bali, has 10 (ten) employees, and from these ten employees, there are three major ethnic groups, namely Javanese, Balinese, and Batak. With the diversity of ethnic groups in PT. Jalak Kargo Logistik, of course, language differences greatly affect employees. There needs to be an even distribution of perception in the company before complicating the language in the company, the employees of PT. Jalak Kargo Logistik must know one culture with another culture first. The first is to know Javanese culture, which basically has a slightly different language from Balinese, so it will be easier to learn it. Knowing the Javanese tribe, which has the largest and largest population in Indonesia, the life of the Javanese people adheres to the "Javanese" religion generally, which means Javanese. It has a religion that upholds harmony and inner peace that balance in all things. This view makes the Javanese position themselves to have harmonious, peaceful relationships with themselves and others to ensure a perfect life. This makes Javanese people understand and understand other people, even with

people from different cultures. For example, the striking thing in Javanese when dealing with older people is that Javanese must have a more polite, gentle attitude when speaking. According to (Siswanto, 2010) in his journal explained that the Javanese have morals that are still firmly held by most people. First, "Sepi ing pamrih rame ing gawe, amemayu ayuning buwana" means that Javanese people want to work hard without looking for profit for themselves. In general, humans are trying to move forward and heed the world. Second, "Mangan ora mangan waton kumpul" means eating not eating as long as it is gathered with the family. Javanese people always want to stay united with their families, even the whole community, to establish a brotherhood. Third, "Ana dina ana upa" means every day, or there must be rice. The Javanese, in this expression, always surrender to God or others, that they believe that they will not lack food. Likewise, every child indeed born brings its fortune. That way, Javanese people will quickly adapt if they live side by side with other cultures because a harmonious and close attitude towards kinship is inherent in Javanese culture. So, it is not so difficult for the Javanese to adapt to the Balinese tribal community because the Balinese people

are so attached and have links with the Javanese in ancient times. Many interesting facts prove how closely Balinese culture is with Java, such as oral and written history examples. It also makes us aware that there are similarities as Nusantara culture, the Nusantara culture that has traces of it became a local genius for the ancestors of Indonesia.

According to (Utama, 2011) basically, the Batak tribe maintains life by moving from one place to another, and they have a mission to expand the area and introduce their culture to various regions. For the Batak tribe, when migrating there, they must maintain their culture and show that the most visible Batak is the accent and dialect when communicating. Thus, that cultural adaptation that is carried out is determined by the desires, needs, and goals that come from culture as a knowledge system and also determined by the local environmental situation. It is a challenge for PT Jalak Kargo Logistik because this company is a new company that was founded in late 2019 and had to face the high incentives of multiculturalism in the workplace. Although it is a challenge, it doesn't break the quality of the company in the face of language and cultural struggles.

They are very quick to understand and develop within one year to adapt. They have a positive attitude and high tolerance and want to learn from one culture to another, thus PT. Jalak Kargo Logistik is indeed very risky to accept employees from different cultures. There are several advantages to PT. Jalak Kargo Logistik has diverse employees. First, it has high adaptability because the company has many solutions and is easy to adapt to various situations that occur. Second, diverse opinions are the reasons for providing unique and diverse ideas. So that PT. Jalak Kargo Logistik is growing rapidly with opinions from employees from different cultures because of their innovation and creativity. Third, the skills that emerge vary across companies and become a plus point because many other skills are needed outside their respective job desks, each of which has skills that encourage the company's development. According to (Mufliah, 2016) this kind of condition provides an opportunity for code to occur switching and code mixing in language use. Code switching occurs when someone replaces a language used with another language that he mastered, while code mixing occurs when someone mixes the language they uses with words, phrases, or sentences in another

language. The scope of this research will focus on cultural adaptation and multiculturalism. Researchers use employees at PT. Jalak Kargo Logistik as the object of research because there is a communication problem in the cultural adaptation process. While different aspects of intercultural communication in the workplace can be studied from different perspectives, intercultural communication is important in all aspects of this issue as it is an essential component of dealing with the world of multiculturalism in the workplace. The desire to understand how a person transitions from one culture to another is not new. From the early days of travel, there was the idea that the cultures that came would be different from those they left behind. There will be some kind of transformation or adaptation, allowing the nomads to adjust and function from one culture to another.

According to (Wiggins, 2011) intercultural is an essential tool for anyone hoping to work and interact successfully on the global stage. While learning a language can often be challenging and seem insurmountable to some, intercultural training can give you the important edge needed to succeed in any field. Intercultural communication is also a milestone in this globalized world,

especially in the fields of economy, social, trade, business, tourism, politics, and education.

Culture can be conceptually complex and abstract, even for those who share the same. An approach to improving intercultural literacy is to educate students about the intricacies of a particular national, regional, or local culture. Another approach is to present a synthesis; synthetic culture drawn from real culture, but not clearly linked to national, regional, or local culture (Wiggins, 2011).

According to (Mitra, 2020) cross-cultural communication is concerned with the interaction of people from different cultures to understand each other. This doesn't just mean a simple exchange of words and gestures. This includes the value of the information contained in it and information in text, belief systems, norms, gestures, actions, and other cultural aspects. This process is not an easy one as there are various challenges for cross-cultural communication.

According to (Kim, 2017) there are three things in this cross-cultural adaptation, namely acculturation, deculturation, and assimilation. Acculturation Individual immigrants have understood and underwent the

process of socialization with a new and different culture for them. The newcomers already know the local cultural values and norms that they adhere to. Deculturation Cultural patterns influence the psychology and immigrants' behavior with new cultural identities and values for them. Then encourage resistance to new cultures, so it is not impossible for the immigrants to isolate themselves from the local population. Assimilation is the situation of immigrants that minimizes the use of old culture so that migrants look like local residents. Assimilation occurs after acculturation changes occur.

According to (Bowen, 2018) the language barrier is the root cause of many problems especially if there are barriers in the world of work, business and education. Bowen gave an example; that effective communication between healthcare providers, patients, and families is critical to delivering safe and quality health care. Results from a Canadian study on the negative impact of language barriers on quality of care and patient safety: Patients and interpreters described experiences in which language barriers contributed to lower patient ratings, misdiagnosis, delayed treatment, incomplete understanding of the patient's condition, risk prescribed

medication errors and complications and treatment.

According to Hannighan (1990) as a cited in (Arif Ismail, 2016) viewed adaptation as a coping strategy in a new environment, and accepts cultural values from other regions. According to (Kim J. S., 2015) Cultural adaptation in the workplace is also defined as the experience of communication and the process of psychological wellbeing adaptation. According to Kim (2001) as a cited in (Rosen, 2017) To cultivate the talents of immigrants, intercultural adaptation plays an important role in connecting people who are involved in organizations in the workplace.

According to (Mustikawati, 2015) Code switching is a transition event from one language code to another in a speech event. For example, speakers using regional languages are skilled at using Indonesian. Code switching is one aspect of language dependence in a multilingual society. In this case, language code switching tends to still support their respective functions and functions according to the context. The process of communication and social interaction causes a speaker's tendency to take advantage of the potential variations of the language.

According to (Holmes, 2013)

although the types of code switching and code mixing are different from each other, the triggers and reasons that cause them are the same. Therefore, in this section there is no difference between the reasons for Code Switching and Code Mixing. As Holmes states in his book, people sometimes change their code or language when certain situations change. . Thus in the conversation of employees at PT. Jalak Kargo Logistik their uses Indonesian and each tribe has to change the code and mix the code several times with other people they talk to.

METHOD

To analyse inter-cultural communication that happened in PT. Jalak Kargo Logistik, there are several stages that the researchers did:

First, the researchers interviewed and collected information from key informants who have personal experiences, attitudes, perceptions and beliefs related to the topic of interest.

Second, the researchers collected fairly broad and detailed information about code-switching and code-mixing in Intercultural Communication for employees of PT. Jalak Kargo Logistik regarding the communication problem of Indonesian and regional languages.

Therev were three employees from each ethnic group (Bali, Javanese and Batak). Informants must meet the criteria determined by the researcher, as follows: 1) the informant is a permanent employee in the company, 2) the informant also often communicates with each other with employees of different cultures, 3) the informant has a high sense of adaptation.

The third, the researchers applied the theories and gave interpretation.

The last, the researchers concluded the information from the previous observation.

RESULTS AND DISCUSSIONS

The communication process between Javanese, Balinese, and Batak cultures is circular, with feedback or feedback flowing from communicant to communicator. This is supported by the authors' findings, which discovered that the Javanese, Balinese, and Batak groups spoke through a conversation that gave direct and face-to face feedback. This also happened in a professional scenario when an employee from the Javanese tribe first communicated with the Balinese tribe.

Employee 1 (Java): *Data container sudah di periksa?*

Employee 2 (Bali): *sudah diperiksa, ada beberapa data yang khe kurang lengkapi.*

Employee 1 (Java): *apa saja ?yowes nanti aku lengkapi, suwun nggih* (take data file) Employee 2 (Bali): *nggih, sama-sama.*

Then, someone from the Batak tribe joined the conversation.

Employee 3 (Batak): *kalian lagi ngurus data apa?*

Employee 1 (Java): *iki loh.. data container untuk besok pengambilan barang (sambil nunjukin data)*

Employee 2 (Bali): *kalau boleh khe bantu periksa data kontainernya.*

Employee 3 (Batak): *Cak liat lah datanya, macam apa barang yang harus di ambil esok?*

Employee 1 (Java): *Patung dan meja.*

Employee 3 (Batak): *oke lah, aku bantu kau.*

Face-to-face communication between personnel of the Javanese, Balinese, and Batak tribes takes to happen, with direct feedback given at that time. The communicant can offer a direct (on-the-spot) response to the communicator while transmitting messages from Javanese (communicators) to Balinese (communicants) and Batak workers

(communicators) to Javanese (communicants). When Javanese, Balinese, and Batak employees vocally inquire about their ethnic distinctions, this conversation takes occurred virtually every day; these three persons here serve as communicators and communicants. The communicator has a dual-duty in this scenario, in that it is both the transmitter and the receiver of the communication.

The situation or media connects communication between Javanese, Balinese, and Batak cultures in the company PT. Jalak Kargo

Logistik, according to the study, is an exchange of ideas or information, a desire to get to know each other, and factors of need. This occurs due to a gradual communication pattern or through several processes. According to (Wiendijarti, 2012) several stages occur in intercultural communication, starting with interactive, transactional, and dynamic stages. Employees at the company PT also experience this stage. Logistics Cargo Starling. The following is an example of an interactive stage in the company PT. Logistics Cargo Starling:

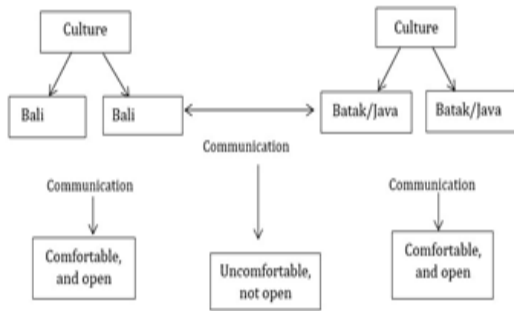


Figure 1. Interactive Communication Pattern

Indeed, such cases do not stop at the interactive stage: Javanese, Balinese and Batak people who work at PT. Jalak Kargo Logistik develops the stage to transactional, namely emotional and continuous exchange of messages. The following is an example of an illustration at the transactional stage:

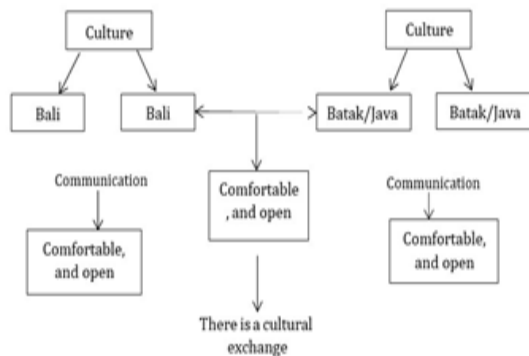


Figure 2. Transactional stage of communication pattern

Figure 2 shows that Balinese are employees who are originally from Bali, and Batak are employees who come to Bali to work, at the same time, Javanese are Javanese who come to Bali to work at the company PT. Jalak Kargo Logistik.

The same thing happens when Balinese people talk to other Balinese people to feel comfortable and open. Likewise, Batak people with Batak people and Javanese people with Javanese people feel comfortable and open when communicating with fellow cultures or ethnic groups. However, when the Balinese communicate with Batak or Javanese with different cultures, they no longer feel uncomfortable and open.

The three tribes have started to feel comfortable communicating directly with each other. The three tribes communicate or interact not only once even almost every day because of the need to exchange information and ideas in the work environment. The communication between the three tribes began to feel open and comfortable.

The dynamic stage becomes a safe stage for the three tribes in the work environment in the last stage. Because the dynamic communication stage is the stage where migrants (Javanese and Batak) have understood, understood, and studied the culture in Bali and the surrounding environment as an adaptation process. Here's an example of an image at a dynamic stage:

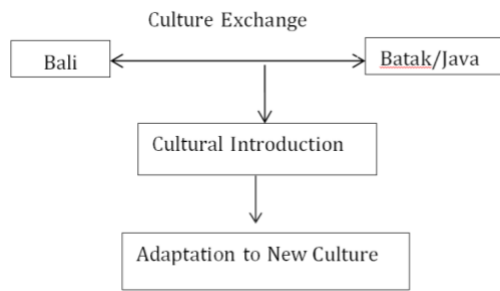


Figure 3. Dynamic Stage of Communication Pattern

Figure 3 shows that Balinese are employees who are originally from Bali and Batak are employees who come to Bali to work, at the same time, Javanese are Javanese who come to Bali to work at the company PT. Logistics Cargo Starling. When the Balinese, Javanese, and Batak people have carried out the communication process to the stage of cultural exchange. Then, there was getting to know each other's Balinese, Javanese and Batak cultures. In getting to know each of these cultures, there is an adaptation to each other's cultures and to the new cultural environment.

In the enterprise PT. Jalak Kargo Logistik, the Javanese, and Batak immigrants met with the indigenous Balinese. According to this, PT. Jalak Kargo logistik combines three distinct cultures. Despite the various disparities between these three cultures, certain things might aid in communicating across them. When Javanese, Batak immigrants, and local Balinese may

progressively comprehend the Balinese language with their cohesion in overcoming the disparities of three cultures in one work setting, this is a supportive component in the communication process. Linda and Anggun both voiced this sentiment (1 December 2021), who thought that the Balinese language would be easy to understand if the Balinese themselves were willing to embrace us to invite us to learn Balinese and have a high tolerance especially if they have to hear the Balinese language used every day when they are talking to employees who are from Bali too. As explained as follows: “Bahasa Bali itu mudah di pahami. Apalagi hampir setiap hari kita mendengar mereka (Bali people) bicara, ditambah mereka (Bali people) mau mengajari kita bahasa mereka sedikit demi sedikit, pasti kita cepat tangkap bagaimana bahasanya. Mulai dari kosakatanya, hingga kita bisa meniru mereka cara bicaranya”.

The findings of the study, at PT. Jalak Kargo Logistik, the Javanese, Batak immigrants, and the Balinese people engage through exchanging knowledge and ideas. Employees can gain a lot of knowledge by exchanging ideas and information, such as sharing experiences about conditions in Bali from time to

time and giving each other advice, especially when interacting with employees from different ethnic cultures to learn about their culture, nature, and behavior. Due to variations in culture, language, environment, and customs, they face challenges and hurdles while engaging and exchanging ideas and information. The workplace environment, which is full of work and hectic initially, impedes them from interacting successfully.

When people from different cultures and speak different languages have different beliefs to other symbols or gestures in communicating, it becomes a reason for their obstacles in the work environment and their success in the work environment. This is due to a lack of knowledge, cultural awareness, and lack of communication to the work environment. For the company PT. Jalak Kargo Logistik, they have ways to reduce barriers in intercultural communication in the workplace, namely:

- Ensure that all Javanese, Balinese, and Batak ethnic groups communicate clearly and courteously. In a sense, having polite and clear communication will reduce culture shock and confrontation. The company and employees are very considerate and

consider cultural differences in terms of communication, for example: using words that are easy to

understand and avoiding slang words.

- Employees learn from each other different cultures in the workplace.

Of course, every culturally different employee should ask polite questions about each other's cultures and learn about different cultural backgrounds. It is also to encourage good relations in the work environment. As happened in the work environment of PT. Jalak Kargo Logistik from the Javanese, Balinese, and Batak tribes strive to understand each other's tribes and recognize their differences. They engage with difficulties in a workplace that involves multiple jobs and a busy environment by speaking directly to the required individual and using body language to convey some of the required code. Information exchange activities are carried out at work even during breaks so that the three tribes can become closer and communicate more easily and avoid misunderstandings. They will gain a lot of knowledge, such as the customs of each tribe, natural language, etc., by exchanging thoughts and information, and they will be able to gain a lot of information, as well as prevent bad things from happening when interacting

with other employees from different ethnic groups. Given the cultural differences that affect intercultural communication between Javanese, Batak, and Balinese immigrants, it is not too much of a problem. In fact, the diversity of intercultural communication patterns at PT. Jalak Kargo logistik to increase the diversity of ideas so that the company can grow again. Javanese immigrants, Batak did not experience significant obstacles in getting to know the culture at PT. Jalak Kargo Logistik, Bali. Because they want to understand, accept and learn about the culture in Bali too, they can even blend in and blend in with the situation in Bali as an adaptation process. In addition, the natives of Bali also want to gladly accept and teach Balinese culture to Javanese and Batak immigrants.

CONCLUSION

To conclude, the known barriers to intercultural communication Informants often found differences in language use in everyday life, nonverbal misunderstandings, and prejudice. This can be faced with the similarity of factors and goals between people of different ethnic groups at PT. Jalak Kargo Logistik, namely the common goal to work together in teams to achieve

common goals in the company. As a result, they have to try, people from the three tribes, carry out communication patterns to a dynamic stage to achieve harmony in interpersonal communication. Not only that, the purpose of this communication is interpersonal indirectly learning different languages as well.

There are supporting variables that work as a driving force for the smooth communication process to achieve communication effectiveness. The author discovered numerous supportive variables that help the communication process between the Javanese, Batak, and Balinese groups at PT. Jalak Kargo Logistik. Supporting forces also allow the three tribes to live in harmony despite cultural differences. These three tribes communicate mostly in the Indonesian language; however, they speak their native language on occasion. When interacting within the firm, the linguistic differences between Javanese, Batak, and Balinese staff are distinct. Then, based on observation and interview data, informants can adapt to one another, engage with diverse cultures, and behave eager to know and learn about other cultures. This may be demonstrated in how they approach their shared knowledge. Even if they

originate from different cultures and don't know each other's native language, the communication process can be quick. They chose Indonesian to make it tough to communicate with and comprehend people from different cultures. Consequently, despite their slight challenges, they are caused by cultural and language perception disparities, which they do not find to be an issue.

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