

Draft Cross- Cultural Communication in the Perspective of the Quran and its Application in Dynamics Communication Practical

Erlan Gantira

Universitas Putra Indonesia, Indonesia
Email: erlan.gantira@gmail.com

Abstract

Study This discuss draft communication cross culture in perspective of the Qur'an, especially based on QS. Al-Hujurat verse 13, and its implementation in dynamics communication modern professional. The verse confirm that man created in diversity tribes, nations, and cultures to be mutual getting to know (ta'aruf), as well as put piety as size main glory human. Research This use method literature or study literature with approach qualitative descriptive from perspective communication cross culture and interpretation of the Koran. Study results show that mark introduction own relevance strong with the concept of intercultural competence which emphasizes importance openness, empathy, respect, and ability adapt in interaction intercultural. In addition, the verse This reject ethnocentrism and encourage attitude ethnorelativism in communication. Implementation principles the seen in various field communication professionals, such as marketing communication, corporate communication, communication management, and broadcasting. In practice, understanding to background behind culture audience become factor important in develop effective, inclusive, and non-invasive communication strategies discriminatory. Research this also confirms that communication based on mark piety will produce deeper relationship fair, dignified, and harmonious. With Thus, QS. Al-Hujurat verse 13 no only own spiritual dimension, but also become runway ethical and normative in build communication cross culture in the era of globalization. Values the relevant For create communication professionals who appreciate diversity and strengthening Work The same between individuals and group in public multicultural.

Keywords: cross-cultural communication; intercultural competence; quranic ethics; Al-Hujurat verse 13; professional communication

INTRODUCTION

Globalization has fundamentally transformed the landscape of human communication. According to the International Labour Organization (ILO, 2022), more than 169 million people currently live and work outside their countries of origin, while multinational corporations operate across an average of 40 countries simultaneously. This unprecedented scale of cross-cultural interaction presents both opportunities and challenges: research consistently demonstrates that cultural misunderstandings are among the leading causes of communication failure in international business, diplomacy, and professional practice. A 2020 survey by the Society for Human Resource Management

(SHRM) found that 67% of multinational organizations reported experiencing cross-cultural communication failures that adversely affected organizational performance. Sarwari et al., (2024), in a systematic review of 45 studies indexed in Web of Science and Scopus, confirm that intercultural communication competence (ICC) has become an essential requirement of modern professional life in the 21st century, encompassing cultural awareness, empathy, language proficiency, and adaptive flexibility as core components.

Despite growing awareness of intercultural competence as a professional necessity, existing frameworks often lack a robust ethical and philosophical foundation capable of transcending cultural boundaries. Lifintsev et al., (2025) found that young management professionals across multiple regions consistently identify cross-cultural readiness as a gap in their workplace preparation, underscoring the urgent need for normative frameworks that go beyond technical skills to address the ethical dimensions of intercultural engagement. Islamic scholarship, and the Quran in particular, offers normative guidance that is both universal in scope and practical in application.

Among its most illuminating directives on intercultural relations is the revelation in the Holy Quran, Surah Al-Hujurat, verse 13: the last one revealed by Allah SWT to the Prophet Muhammad saw. For people man as director road live. Diwawali with the decline pair man Prophet Adam AS and Siti Hawa from heaven to earth Then give birth thousands, thousands century until moment This produce diversity ethnic group nation, race, religion are creation The Greatest. Human with all the difference make this world full with colorful life, diverse nature and character. How people man must give attitude on difference type tribe, race between them? Then Allah SWT give directions as the word of Allah in the Koran Surah Al-Hujurat paragraph 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: O people, verily We have create You from a men and women. Then, we make You nations and tribes so that you each other know. Truly the noblest among You in the sight of Allah are the most pious of people. Indeed, Allah is All-Knowing, All -Compliant. (QS. AL Hujurat-13)

Surah Al-Hujurat verse 13 constitutes one of the most significant normative foundations for understanding human relations in the context of diversity. This verse affirms that human beings were created in various nations and tribes “to mutually to know” (*lita'arafu*), and establishes piety (*taqwa*) as the sole criterion of human distinction before God. When examined through the lens of cross-cultural communication theory, this divine message carries not merely theological but also profound social relevance for building harmonious interaction within multicultural societies. The verse thus functions as both a spiritual directive and an ethical framework for intercultural engagement.

The diversity affirmed in this verse encompassing differences of ethnicity, language, and culture is presented as an intentional aspect of divine creation, not an accident or

problem to be resolved. This position resonates with foundational premises in intercultural communication studies, which recognize cultural difference as an irreducible feature of the human condition. Mushaathoni, (2023), studying employees in a multicultural university environment, demonstrated that individuals from diverse cultural backgrounds must navigate distinct linguistic, behavioral, and social norms simultaneously, confirming that cultural diversity is not an anomaly but a structural reality requiring deliberate management. In this regard, Al-Hujurat verse 13 can be interpreted as a divine mandate to acknowledge diversity as a reality to be thoughtfully managed through mutual understanding, rather than minimized or denied.

The phrase "*lita'arafu*" (to be mutually supportive know) contains deeper meaning in than just know. Shihab, (2002) interprets that "*ta'aruf*" includes the process of understanding in a way in-depth, including values, character, and habits other parties. In context communication cross culture, this in line with draft intercultural competence, namely ability For communicate in a way effective and precise with people from different cultures (Deardorff, 2006). Competence This No only demand knowledge, but also attitudes openness, empathy, and skills adaptation.

More far, verse this also rejects all form superiority based identity social. Affirmation that "the most noble is the most pious" shifting size glory from aspect external (race, tribe, nation) to internal aspects (morality and integrity). In theory communication cross culture, attitude feel culture Alone more superior known as ethnocentrism, which according to Gudykunst & Kim, (1992) is one of the obstacle main in communication intercultural. Ethnocentrism tend give birth to prejudice and stereotypes, which ultimately damage quality interaction.

On the other hand, the verse This push birth attitude ethnorelativism, namely ability see other cultures in a equal and respectful differences. Bennett (1993) in Developmental Model of Intercultural Sensitivity (DMIS) explain that individuals who have sensitivity intercultural tall capable move from attitude reject difference going to acceptance and adaptation. Yousaf et al. (2022), in a Scopus-indexed cross-cultural empirical study, further confirmed that higher levels of ethnocentrism are directly correlated with lower willingness to engage in intercultural communication, reinforcing the urgency of cultivating ethnorelative orientations in multicultural settings. The values contained in Al-Hujurat verse 13 is in harmony with stages this, because emphasize importance respect and equality between individuals.

For get answer on problem draft communication cross culture in perspective of the Quran and its application in dynamics communication practical so need done further research in-depth. Research objectives This is For explain how QS. Al-Hujurat verse 13 becomes runway normative and ethical in communication cross culture, as well as For study implementation values the in various field communication professional, besides it's also for show that diversity culture is sunnatullah that must be managed through attitude each other getting to know (*ta'aruf*), respect, equality, and rejection to ethnocentrism, and finally is For know relevance mark piety as moral basis in build fair, inclusive and dignified communication in the era of globalization, especially in in the fields of marketing

communication, corporate communication, communication management, and broadcasting. Lau et al., (2024) highlight that the capacity to critically engage with intercultural media content and communication contexts is increasingly recognized as a core professional literacy in the digital era, further justifying the need to ground such competence in a coherent ethical framework.

As for the method research conducted is with approach method studies literature or deepening from a number of relevant literacy with communication cross culture, context of QS Al-Hujurat verse 13 and professionalism knowledge communication Because in in practice, such as communication cross culture in the world of education, the world of work, to connection international.

METHODS

This study employs a qualitative descriptive approach through systematic narrative literature review. This methodological design is appropriate for synthesizing existing theoretical frameworks and scholarly interpretations in order to generate new analytical insights, which is the central aim of the present study. Rather than generating original empirical data, this research seeks to critically analyze, compare, and synthesize established bodies of knowledge in cross-cultural communication theory and Quranic exegesis.

The data sources for this study were drawn from two primary categories. First, classical and contemporary Quranic exegesis (tafsir) literature, including Al-Ghazali, (2020); Shihab, (2002) Tafsir Al-Mishbah, provided the theological and normative interpretive framework. Second, peer-reviewed academic literature on cross-cultural and intercultural communication theory was systematically reviewed, with sources identified through database searches of Google Scholar, JSTOR, and ERIC using the following search terms: cross-cultural communication, intercultural competence, ethnocentrism, professional communication, and Islamic communication ethics. A total of 25 sources were initially identified; 21 sources meeting the inclusion criteria (academic credibility, direct relevance to the research objectives, and availability in English or Indonesian) were retained for analysis.

Data analysis was conducted through a two-stage process. In the first stage, hermeneutical analysis (tafsir methodology) was applied to QS. Al-Hujurat verse 13, drawing on the classical exegetical traditions of Al-Ghazali, (2020) to identify the verse's normative principles relevant to intercultural relations. In the second stage, a thematic analysis framework was employed to systematically compare and synthesize those Quranic principles with established theoretical constructs in cross-cultural communication, including Deardorff, (2006) intercultural competence model, Bennett's (1993) DMIS, Hofstede, (2011) cultural dimensions theory, and Hall, (1976) high/low-context communication framework. An analytical matrix was used as the research instrument to map points of convergence between the Quranic ethical framework and contemporary intercultural communication theories across four professional communication domains: marketing communication, corporate communication, communication management, and broadcasting.

RESULTS AND DISCUSSION

Communication based on the spirit of *“ta’aruf”* will generate more dialogue inclusive, reducing conflict, and open opportunity collaboration. Ting-Toomey & Dorjee, (2018) emphasized that communication cross effective culture need management identity and respect towards “face” or price self party others, which are very relevant with values ethics taught in Islam. With Thus, Surah Al-Hujurat verse 13 no only give spiritual message but also offers framework ethical in draft communication cross culture. This verse confirm that diversity is means for each other understand, not source split. In an increasingly world connected, message This become the more important for build fair, inclusive, and dignified interactions.

The principles contained in Surah Al-Hujurat verse 13 in context communication cross culture can implemented in a way concrete in various aspect communication practical and professional. In condition Work team multicultural so the principle of *“lita’arafu”* encourages every member team For No just Work together, but also understanding background behind culture colleague his work. Hall, (1976) in the theory about high-context and low-context culture show that difference method communicate for example between implicit and explicit culture can cause misunderstanding If no understood. With Spirit each other know, professional can adapt style communication to be more effective and reduce conflict.

As for In context leadership professional, verse This emphasize importance justice and appreciation to diversity. Hofstede, (2011) explains that dimensions culture like power distance and individualism vs collectivism influence method individual look at authority and work same. Leaders who understand difference This will more capable build inclusive and non-discriminatory communication discriminatory, so that create environment productive work. Likewise deep aspect service public and profession based services (such as health, education, and communication) and skills in understand essence from communication cross culture is very important quality services and their importance face negotiation in guard honor and identity individual moment interact or in other words, mutual respect and appreciate the honor of others. This value in line with Islamic teachings that emphasize respect to dignity man without look at background behind it because it is the best in the sight of Allah SWT is quality his piety.

Surah Al-Hujurat verse 13 in context fields modern communications—such as marketing communication, corporate communication, communication management, and the world of broadcasting—enough strong, especially If seen from principle base paragraph said: confession to diversity, encouragement For each other understanding (*ta’aruf*), as well as rejection to attitude superiority. For example in marketing communication aspects, understanding cross culture become key success of marketing strategy. Effective message in one culture Not yet Of course accepted with good in other cultures. The principle of “mutual know” in paragraph This push marketing practitioners for do research audience in a way in depth, including values, symbols, and preferences culture they. Kotler, (2021) emphasize that modern marketing must customer-centric, which in global context means sensitive to diversity culture. Failure understand This often leading to a cultural blunder,

namely error communication that can damage image brand. Sun, (2024) further corroborates this by demonstrating that cultural adaptability in global marketing contexts is not merely a tactical adjustment but a strategic necessity, as brands that fail to integrate local cultural values into their communication frameworks consistently underperform in diverse markets.

Likewise in activity corporate communication, verse This relevant become base For build communication an inclusive organization. An company or agencies in moment This No only interact with One group homogeneous, but with various stakeholders interest from background behind different. Cornelissen, (2023) explains that communication effective corporate must capable build trust through transparency and respect to diverse audiences. Principles equality in Al-Hujurat verse 13 encourages company For avoiding bias, stereotypes, or discrimination in message communication they, including in campaign public relations. Wolfgruber et al. (2023) specifically demonstrate that strategic internal communication oriented toward diversity and inclusion is a decisive factor in creating genuinely inclusive organizational environments, where employees from all cultural backgrounds feel recognized and valued. In practice Lots company realize importance build communication with consumer past various community. Community be the right strategy For get valuable data for communication strategy marketing in the future come besides naturally build customer loyalty towards the brand Alone.

The Relevance of Surah Al-Hujurat verse 13 with knowledge management communication is one of them is lies in the values the basis that directs How communication That planned, managed, and evaluated in context diversity human beings. This verse No only speak about differences but also provide orientation ethical and strategic in manage communication in a way effective. One of function main in communication management is activity planning communication planning. The principle of "lita'arafu" (mutual know) can translated as must conduct audience analysis through something research consumers who do in a way deep so that get the right insight before compile message.

Next, in aspect organizing communication (organizing), verse This confirm that diversity is reality that must be managed, not standardized. In context communication, "managed" means understand difference that, adjust method communicate, and build attitude each other appreciate. For example, in team work whose members originate from culture different, everyone may have their own style communication that is not same—some are direct, some are more smooth. If forced uniform, in fact Can cause conflict or make some people don't comfortable. On the other hand, if difference That understood and accommodated, communication will become more effective. While "not uniformed" refuse assumption that One way, one culture, or One corner view must become standard For everyone. Standardization often ignored identity and potential individual, even Can cause injustice or domination group certain. Equality value in Al-Hujurat verse 13 helps prevent domination One group culture over others in the internal communication process.

When actualizing planning communication that has been arranged neat so a practitioners communication or a strategic communication does not only think about How make message but also ensure message the understood in a way right by various parties.

This means is planning communication must Can executed in accordance with plans and rules that have been made in a way real in the field. Well, in stage this, a practitioners communication or strategic communication no Enough only focus on content messages—for example choose interesting words or create a creative slogan. That's new part small of the process. For example, in campaign health, making posters with term complicated medical Possible looks “right”, but If public No understand it, then communication That failed. Good practitioner will simplify language, choosing the right media, and even check repeat whether message the truly understood.

Therefore That need know characteristics from the target audience. Therefore That more parts important is ensure that every audience catch same meaning as intended by the sender message. This is not simple, because every groups have backgrounds behind culture, language, experiences, and ways think differently. The message that I think the maker Already clear, can just interpreted different from others. DeVito, (2016) emphasizes that effective communication need empathy and ability adapt self with against talk. Principle This in line with Spirit ta'aruf, which demands existence openness and appreciation to other people's perspectives. At the stage control and evaluation (controlling), mark in paragraph This can used as gauge measuring ethical. At this stage control and evaluation (controlling), value in paragraph This can used as gauge measuring ethical. Success communication No only measured from achievement objective organization, but also from whether communication the honor diversity and avoiding bias.

This is in line with affirmation in paragraph that glory No determined by identity social, but rather by moral qualities. In the world of broadcasting and media, the relevance paragraph This seen in production and distribution content that reaches audience broad and diverse. McQuail, (1987) emphasized that the media has not quite enough answer social For represent diversity in a way fair and unbiased. Arendt, (2023), in a Scopus-indexed empirical study published in the Journal of Communication, found that media stereotypes operate through preference-based reinforcement, where audiences selectively consume content that confirms existing prejudices, making the responsibility of media practitioners to present counter-stereotypical, intercultural narratives all the more critical. Principle in Al-Hujurat verse 13 demands media practitioners for No strengthen stereotypes or discrimination, but rather present narrative that drives understanding intercultural. In the digital era, where content can with fast spread cross-country, sensitivity culture become the more important.

Implementation the values of Surah Al-Hujurat verse 13 in dynamics communication professionalism No only strengthen connection between individuals but also increases effectiveness work and quality organization. This verse give runway ethical and philosophical that professionalism true No only measured from competence technical, but also from ability value diversity and interconnectedness dignified communication Branca et al., (2024), in a Scopus-indexed systematic literature review in Psychology & Marketing, found that inclusive communication strategies oriented toward cultural diversity generate not only greater consumer engagement but also measurable contributions to societal acceptance and cohesion—evidence that the ethical imperatives of Al-Hujurat verse 13

produce tangible professional and social outcomes. So the importance of the value of “mutual know” in paragraph This can translated as need will research, empathy, and adaptation in practice communication professional. While that, rejection to superiority identity become reminder for communication No used as tool domination, but rather as means build equal and dignified relationships.

Understanding "The Most Noble Person in the World" Lord is the most God-fearing" in Context Cross- Cultural Communication

One of message delivered by Allah SWT in QS. Al-Hujurat verse 13 is “Indeed, the noblest of all you in the sight of Allah are the most pious of people”. Piety in a way Language originate from the Arabic word waqā which means “to guard”, “to protect”, or “to avoid”. In context religious, pious usually interpreted as attitude guard self from prohibited things God and run what He commands. However, the meaning piety No stop at formal compliance only. The scholars explain that piety is awareness the inner self that continues life, which makes somebody be careful in act honestly in speech, fair in behave and be responsible answer in every decision.

According to Al-Ghazali, (2020), piety is attitude guard self from all something that can keep away man from God, good in form actions born and inner self. He emphasized that piety rooted in awareness the heart (qalb) that drives somebody For always is on the right path (Al-Ghazali, Ihya 'Ulumuddin). Shihab, (2002) provides more interpretation contextual, with state that piety is awareness full of what makes somebody guard himself from all things that can damage connection with God and others human. With thus, piety covers dimensions vertical (relationship with God) and horizontal (relationship social).

In life everyday piety Can seen in things concrete, such as No cheating and lying although There is opportunity, respect others without look at background behind him, said Honest although difficult, and act fair in various situation. If it is related with Surah Al-Hujurat verse 13, meaning piety become very important Because paragraph the confirm that mark somebody No determined by identity external (tribe, race, culture), but by the quality of morals and integrity. This means, the size glory man is How somebody behave and act, right? where is he from originate.

In context knowledge communication cross culture, phrases This contain very important meaning as principle ethical in interact in the middle difference culture. Statement This shift standard evaluation human. In Lots context social, including communication, people often evaluate based on visible identity such as race, ethnicity, nationality, language, or social status. However, paragraph This confirm that size glory is not aspects said, but rather moral quality (piety). In communication cross culture, this means that No There is culture that is inherent more tall or more low. Perspective This in line with draft cultural relativism, namely see other cultures without judging based on standard culture itself. In addition meaning This become base for reject ethnocentrism. In theory communication cross culture ethnocentrism is dangerous thoughts and attitudes Because trend consider culture Alone as central and most correct. Gudykunst & Kim, (1992) emphasized that ethnocentrism become inhibitor main in communication intercultural Because give birth to

prejudice and stereotypes. With make piety (which is internal and universal) as size, verse This in a way implicit reject claim superiority based identity culture.

This concept of piety push formation equal communication (egalitarian communication). Because it is not There is more groups glorious only Because background behind it, then every individual must treated with respect in interaction communication. Principles piety as size glory strengthen obligation for guard dignity of others, regardless from difference identity. Thought about “piety” in context This can understood in a way operational as integrity, ethics, and responsibility answer in communicate. If the size glory is moral quality, then communication No may used for dominate, humiliate, or force value, but must directed For build understanding, justice, and work same.

Bennett (1993) said stage highest in sensitivity intercultural as integration, where individuals capable interact in a way flexible without loss of respect to differences. In practice communication cross culture, this reflected in honesty, empathy, openness, and willingness For listen and understand other people's perspectives. Deardorff, (2006) states that attitude like respect, openness, and curiosity is component main intercultural competence, which is substance in harmony with values piety that ultimately meaning This also has implications for the purpose communication cross culture That Alone With thus, in perspective communication cross culture, the phrase “The Most Noble Person on the Side of Lord is the most pious” can interpreted as principle that more universal moral values tall than identity cultural, so that communication must built on base equality, respect, and ethics. This makes paragraph the no only spiritual teachings, but also guidelines normative in create communication fair and civilized intercultural relations. This perspective finds empirical grounding in the work of Mushaathoni (2023), whose study of intercultural communication in organizational settings showed that the ability to acknowledge and navigate cultural norms without hierarchical judgment precisely what Al-Hujurat verse 13 advocates—is a measurable predictor of adaptive communication effectiveness in diverse professional environments.

CONCLUSION

QS. Al-Hujurat verse 13 constitutes a significant normative, ethical, and philosophical foundation for cross-cultural communication. The verse affirms that human diversity in ethnicity, nationality, and culture is a divine design (sunnatullah) intended to foster mutual understanding (ta'aruf), not domination or denigration. The principle of ta'aruf aligns strongly with the concept of intercultural competence, which emphasizes openness, empathy, respect, and the ability to adapt in intercultural interactions. Furthermore, the verse explicitly rejects ethnocentrism by establishing piety (taqwa) not cultural or social identity as the sole criterion of human worth. This positions ethnorelativism as the ethical foundation of cross-cultural communication, wherein all cultures are regarded as equally deserving of respect.

In professional practice, these values are directly applicable across marketing communication, corporate communication, communication management, and broadcasting. Understanding the cultural background of one's audience is essential in

developing communication strategies that are effective, inclusive, and non-discriminatory. In conclusion, QS. Al-Hujurat verse 13 is not merely a spiritual directive but also a practical ethical framework for building cross-cultural communication that is fair, dignified, and harmonious. Its values remain profoundly relevant for communication professionals navigating the complexities of a multicultural and globalized world.

REFERENCES

- Al- Ghazali, I. (2020). *Ihya' Ulumuddin 10*. https://www.google.com/books?hl=id&lr=&id=7xl_EAAAQBAJ&oi=fnd&pg=PP1&dq=Al-Ghazali.+Ihya+%27+Ulumuddin+.&ots=VG59kdlyvA&sig=ty211AcEm6aj_ThOnxgbA4hDg2A
- Arendt, F. (2023). Media stereotypes, prejudice, and preference-based reinforcement: Toward the dynamic of self-reinforcing effects by integrating audience selectivity. *Academic.Oup.ComF ArendtJournal of Communication, 2023*.*academic.Oup.Com, 73(5)*, 463–475. <https://doi.org/10.1093/JOC/JQAD019>
- Branca, G., Grosso, M., & Castaldo, S. (2024). Value through diversity: A systematic literature review to understand diversity and inclusion in consumer research. *Wiley Online LibraryG Branca, M Grosso, S CastaldoPsychology & Marketing, 2024*.*Wiley Online Library, 41(11)*, 2854–2873. <https://doi.org/10.1002/MAR.22088>
- Cornelissen, J. (2023). *Corporate communication: A guide to theory and practice*. <https://www.torrossa.com/gs/resourceProxy?an=5730568&publisher=FZ7200>
- Deardorff, D. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journals.Sagepub.ComDK DeardorffJournal of Studies in International Education, 2006*.*journals.Sagepub.Com, 10(3)*, 241–266. <https://doi.org/10.1177/1028315306287002>
- DeVito, J. A. (2016). *The Interpersonal Communication Book*. https://scholar.google.co.id/scholar?hl=id&as_sdt=0%2C5&q=DeVito%2C+J.+A.+%282016%29.+The+Interpersonal+Communication+Book&btnG=
- Gudykunst, W., & Kim, Y. (1992). *Communicating with strangers: An approach to intercultural communication*. <https://library.wur.nl/WebQuery/titel/566909>
- Hall, E. T. (1976). *Beyond Culture*. https://scholar.google.co.id/scholar?hl=id&as_sdt=0%2C5&q=Hall%2C+E.+T.+%281976%29.+Beyond+Culture.&btnG=
- Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Scholarworks.Gvsu.Edu*. <https://scholarworks.gvsu.edu/orpc/vol2/iss1/8/?&ei=9owuVLrgCIfXa>
- Kotler, P. . K. K. L. . & L. N. (2021). *Marketing Management*. Pearson.
- Lau, C., Ahn, B., Maurice-Ventouris, M., & Harley, J. (2024). *Latent profiling students' emotions towards media literacy and examining its relationship to media credibility*. <https://doi.org/10.1007/S10212-024-00867-4>
- Lifintsev, D., Zelihic, M., Grebliauskiene, B., Wellbrock, W., Patel, S. V., & Sharma, R. K. (2025). Young professionals' perspectives on cross-cultural communication: Assessing competence and employer support across regions. *Journals.Sagepub.ComD Lifintsev, M Zelihic, B Grebliauskiene, W Wellbrock, SV Patel, RK SharmaInternational Journal of Cross Cultural Management, 2025*.*journals.Sagepub.Com, 25(1)*, 233–254. <https://doi.org/10.1177/14705958251319695>
- McQuail, D. (1987). *Mass communication theory: An introduction*.

- <https://psycnet.apa.org/record/1987-98365-000>
Mushaathoni, M. (2023). Effect of Biographical Variables on Employees' Adaptation to Intercultural Communication in a University of Technology. *Immi.SeM Mushaathonijournal of Intercultural Communication*, 2023·immi.Se. <https://doi.org/10.36923/jicc.v23i4.191>
- Sarwari, A. Q., Adnan, H. M., Rahamad, M. S., & Abdul Wahab, M. N. (2024). The requirements and importance of intercultural communication competence in the 21st century. *Journals.Sagepub.ComAQ Sarwari, HM Adnan, MS Rahamad, MN Abdul WahabSage Open*, 2024·journals.Sagepub.Com, 14(2). <https://doi.org/10.1177/21582440241243119>
- Shihab, M. Q. (2002). *Tafsir Al-Mishbah*. https://scholar.google.co.id/scholar?hl=id&as_sdt=0%2C5&q=Shihab%2C+M.+Qurais+h.+%282002%29.+Tafsir+Al-+Mishbah.&btnG=
- Sun, J. (2024). Cross cultural marketing: a study on cultural adaptability in the context of globalization. *Elibrary.RuJ SunFinancial Economics Insights*, 2024·elibrary.Ru, 1(1), 34–39. <https://doi.org/10.70088/N3476E89>
- Ting-Toomey, S., & Dorjee, T. (2018). *Communicating across cultures*. [https://www.google.com/books?hl=id&lr=&id=ysRUDwAAQBAJ&oi=fnd&pg=PP1&dq=Ting-Toomey,+S.+\(1999\).+Communicating+Across+Cultures.&ots=wcD4nONBZ-&sig=3unERiw9BFRFW31e-NEcC_4dnI4](https://www.google.com/books?hl=id&lr=&id=ysRUDwAAQBAJ&oi=fnd&pg=PP1&dq=Ting-Toomey,+S.+(1999).+Communicating+Across+Cultures.&ots=wcD4nONBZ-&sig=3unERiw9BFRFW31e-NEcC_4dnI4)

Copyright holder:

Erlan Gantira (2025)

First publication right:

Insight : International Journal of Social Research

This article is licensed under:

