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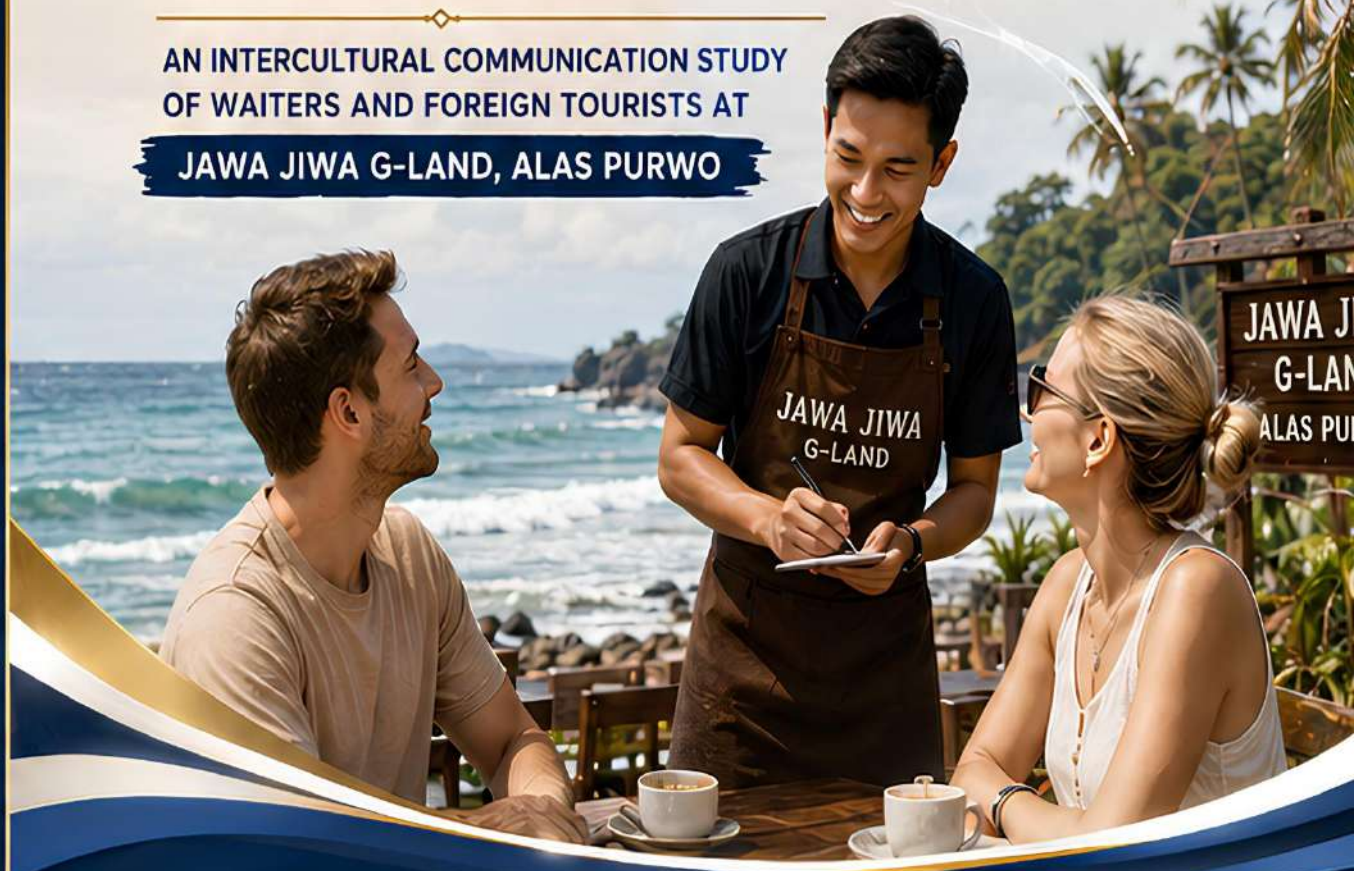
CROSS-CULTURAL INTERACTION IN TOURISM SERVICE:

AN INTERCULTURAL COMMUNICATION STUDY OF WAITERS AND FOREIGN TOURISTS AT JAWA JIWA G-LAND, ALAS PURWO



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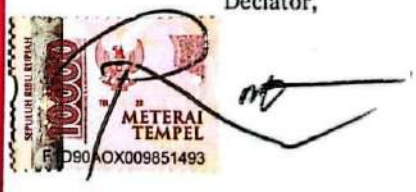

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May peace and blessings always be upon the Prophet Muhammad SAW, who is a role model for his people.

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Banyuwangi, January 10, 2025

Kurniawan Risqi Suprayogi

MOTTO AND DEDICATION

"Not today, not tomorrow, but eventually: I win."

Certainly! Here's an original English version with the same spirit and level of formality, suitable for the Dedication page of a thesis or research paper.

Knowledge is a light that illuminates the path of life, empowering us to grow, broaden our perspectives, and become individuals of integrity and purpose. Every lesson learned, every experience gained, and every challenge overcome contributes to our personal and intellectual development. Through continuous learning, we not only pursue academic excellence but also strive to make meaningful contributions to society and inspire others through our actions and achievements.

With heartfelt gratitude, this research is dedicated to Allah SWT, the Most Compassionate and the Most Merciful, whose infinite blessings, guidance, and mercy have granted me the strength, patience, and determination to complete this research. Every accomplishment throughout this journey has been possible only through His grace and divine wisdom.

This work is lovingly dedicated to my beloved parents and family, whose unconditional love, endless prayers, unwavering support, and countless sacrifices have been the greatest source of encouragement in my life. Their faith in me has inspired me to persevere through every challenge and to pursue excellence in both my academic journey and personal growth.

I also dedicate this research to my lecturers, supervisor, teachers, friends, and everyone who has generously shared their knowledge, guidance, encouragement, and support throughout this research process. May this work contribute to the advancement of knowledge, provide value to future studies, and inspire others to pursue learning with sincerity, dedication, and a commitment to making a positive impact on the world.

If you are writing an undergraduate thesis, this version is appropriate because it is formal, natural, and follows the style commonly found in international academic theses

Abstract

This study aims to analyze the cross-cultural interaction that occurs between servants and foreign tourists in Java Jiwa G-Land, Alas Purwo, Banyuwangi. In the context of international tourism, differences in language, values, norms, and cultural customs are important factors that affect the communication process between service providers and tourists. This study uses a qualitative approach with a case study method to understand communication patterns formed in daily services. Data was obtained through observation, interviews, and documentation involving foreign servants and tourists. The results of the study show that effective communication is built through the use of foreign languages, nonverbal communication, cultural adaptability, and friendly and empathetic attitudes of the waiters. Despite various obstacles such as language differences and cultural understanding, the interactions that take place are generally positive and support the creation of a comfortable travel experience for tourists. These findings affirm the importance of intercultural communication competence in improving the quality of service and satisfaction of tourists in international tourism destinations.

cross-cultural interaction, intercultural communication, tourism services, foreign tourists, Java Jiwa G-Land.

Abstrak

Penelitian ini bertujuan untuk menganalisis interaksi lintas budaya yang terjadi antara pramusaji (pelayan) dan wisatawan mancanegara di Java Jiwa G-Land, Alas Purwo, Banyuwangi. Dalam konteks pariwisata internasional, perbedaan bahasa, nilai, norma, dan adat istiadat budaya merupakan faktor penting yang memengaruhi proses komunikasi antara penyedia layanan dan wisatawan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus untuk memahami pola komunikasi yang terbentuk dalam pelayanan sehari-hari. Data diperoleh melalui observasi, wawancara, dan dokumentasi yang melibatkan pramusaji dan wisatawan mancanegara. Hasil penelitian menunjukkan bahwa komunikasi yang efektif dibangun melalui penggunaan bahasa asing, komunikasi nonverbal, adaptabilitas budaya, serta sikap ramah dan empatik dari para pramusaji. Meskipun terdapat berbagai hambatan seperti perbedaan bahasa dan pemahaman budaya, interaksi yang berlangsung umumnya bersifat positif dan mendukung terciptanya pengalaman perjalanan yang nyaman bagi wisatawan. Temuan ini menegaskan pentingnya kompetensi komunikasi antarbudaya dalam meningkatkan kualitas layanan dan kepuasan wisatawan di destinasi pariwisata internasional.

Kata Kunci: interaksi lintas budaya, komunikasi antarbudaya, layanan pariwisata, wisatawan mancanegara, Java Jiwa G-Land.

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CHAPTER I

INTRODUCTION

1.1. Research Background

The tourism sector has positioned itself as a key driver of the rapidly growing global economy, supported by increasingly accessible human mobility and unfettered access to information. Contemporary international tourism is no longer understood simply as a movement across geographical boundaries, but more importantly as a large arena for cross-cultural encounters (Nurhidayati et al., 2025). In this context, intercultural communication emerges as a determining variable in the success or failure of the tourism experience offered. When individuals from diverse cultural backgrounds—each with different value systems, social norms, and communication styles—interact in the context of service, the potential for misunderstanding or conflict increases significantly. Therefore, examining how communication is managed at the forefront of service delivery, especially in the hospitality and restaurant sectors, becomes important. The study is based on the need to analyze in detail how this two-way communication process unfolds, given that waiters serve as the main representatives of local hospitality that are directly engaged with global expectations. (Raksapati et al., 2025)

As an archipelagic country with unparalleled cultural, ethnic, and linguistic diversity, Indonesia occupies a strategic position as a global tourism destination that attracts millions of foreign tourists every year (Sayekti, 2020). Indonesia's appeal goes beyond its natural beauty; It lies in its living cultural heritage. The daily interactions between local communities and international tourists create living laboratories for negotiating cultural meanings. However, these fundamental differences also pose significant challenges in the provision of premium services, especially when the concept of Eastern hospitality intersects with Western professional service standards. Failure to bridge the communication gap between cultures can lead to a sharp decline in service quality, trigger negative reviews, and damage the overall image of the destination. (Riyanto, 2024). Therefore, a deep understanding of effective communication mechanisms is needed, not only to maximize the economic potential of

tourism but also to foster intercultural mutual understanding.

The selection of Jawa Jiwa G-Land Alas Purwo, Banyuwangi, as the location of the research was a deliberate methodological decision that aimed to capture specific and contextual data. Jawa Jiwa, a resort located near Alas Purwo National Park, caters to a niche tourism segment, especially international surfers traveling to experience the legendary waves of G-Land. This environment differs significantly from mass tourist destinations, resulting in a more personal and ongoing interaction between service staff and guests. The relative remoteness of the location and the very specific tourist profile make the dynamics of communication more susceptible to cultural friction, as local staff may have more limited exposure to foreign cultures compared to their counterparts in urban tourism hubs. (Wilantara, 2024). Therefore, Jawa Jiwa G-Land offers a unique and rich case study to observe the application of cross-cultural communication in a niche tourism segment that relies heavily on customer satisfaction. (Ariyanto et al., 2025)

In the structure of hospitality services, particularly in the food and beverage (F&B) sector, waiters occupy an important intermediary role. Their responsibilities go beyond operational duties; They must be able to interpret nonverbal cues rooted in different cultural backgrounds, understand accent variations, and respond to culturally sensitive specific requests. (Wolor & Sari, 2020). One of the main challenges faced is linguistic barriers, as tourists rely mostly on English, while local staff often have limited language proficiency. This linguistic deficit not only hinders the exchange of factual information (such as menu explanations) but also hinders the development of relationships or interpersonal relationships that are important in the context of premium services. Additionally, differences in nonverbal communication—such as norms related to eye contact or proxemic—can result in misunderstandings. This study focuses on how servants in Java Jiwa manage and implement various improvement and adaptation strategies to bridge this linguistic and nonverbal communication gap in real time. (Damayanti et al., 2025)

To analyze these complex interactions, the theory of intercultural communication serves as an important framework of analysis. (Sorrells & Sekimoto, 2025). Edward T. Hall's theory of High Context and Low Context

cultures is particularly relevant, as local cultures tend to be high-context—characterized by implicit communication and an emphasis on harmony—while most foreign tourists come from low-context cultures that favor explicit and direct communication. Conflict can arise when tourists expect an immediate response, while waiters may be hesitant to convey negative information explicitly to maintain facial and social harmony. (Huang et al., 2025). In addition, the Hofstede Power Distance dimension also plays an important role; Local cultures tend to show a high power distance, reflected in politeness and passivity among waiters, which may be at odds with tourists' expectations for more egalitarian and proactive interaction. This research aims to apply and examine these theories in the specific context of service delivery at G-Land.

Tourist satisfaction is a key indicator of success in the tourism industry. The quality of service, in a cross-cultural context, should be assessed on the quality of interpersonal interaction rather than solely on technical efficiency. (Astanakulov et al., 2025). When competent intercultural communication is successfully implemented, travelers feel understood, respected, and valued, which directly improves their overall perception of the quality of service. Conversely, repeated misunderstandings can ruin the entire travel experience. (Aslam & Basalamah, 2025). Therefore, the effectiveness of waitress communication serves as a key predictor of customer loyalty, repeat visits, and positive word-of-mouth recommendations. This study fundamentally argues that the communication competence of service staff is a strategic asset that significantly determines the reputation and operational sustainability of the Jawa Jiwa G-Land resort in the international market.

Given these challenges, the development of Intercultural Communication Competency (ICC) among service staff is an urgent need. ICC goes beyond language skills; It includes the cognitive dimension (cultural knowledge), the affective dimension (empathy and openness), and the behavioral dimension (the ability to adjust communication styles). Existing training programs often focus on language proficiency while ignoring important aspects of the cultural sensitivity and adaptability required to engage with diverse tourist profiles. (Yunus et al., 2025). Waiters should be trained to recognize and respond to different cultural cues, such as

distinguishing between dissatisfaction expressed directly by Western tourists and dissatisfaction conveyed indirectly by Asian tourists. The study sought to assess the level of ICC currently possessed by the servants at the research site and to identify gaps in knowledge and skills that require more targeted and contextual training interventions.

To achieve a deep and comprehensive understanding of this nuanced communication process, a qualitative approach is considered the most appropriate methodology. (Sukmana et al., 2025). This approach allows for in-depth in-situ observation and structured interviews to capture subjective experiences and meanings built up during interactions. Qualitative methods, such as conversational discourse analysis, will result in a thick description of the adaptation strategies used by both parties in resolving conflicts or misunderstandings. (Veliyev, 2025). By focusing on micro-level interactions, this study will produce empirical data that is richer and more contextual than general quantitative surveys. The urgency of this research is further strengthened by the increasing global competition, which requires destinations such as Java Jiwa G-Land to ensure that personalized service quality becomes a key competitive advantage.

Academically, this research is expected to make a significant contribution to the field of Intercultural Communication by offering comprehensive applied case studies from non-Western contexts. (Sokoy et al., 2025). This research will test and enrich existing communication theories, such as Communication Accommodation Theory (CAT), by examining how waiters consciously or unconsciously adjust their speech style to accommodate foreign tourists in order to achieve communicative effectiveness. These findings are expected to refine the theoretical understanding of how cultural variables affect the process of message exchange in service situations characterized by clear power asymmetry. By focusing on dyadic interactions in ministry meetings, this study provides a new empirical perspective from the Indonesian context, addressing gaps in the literature that remain largely dominated by studies of Western cultural settings

1.2.Research Problems

a. What intercultural communication patterns are built by the servants in serving foreign tourists in Java Jiwa G-Land, Alas Purwo?

b. What barriers to intercultural communication arise in the interaction between waiters and foreign tourists, and how do waiters use strategies to overcome these barriers?

1.3.Research Objectives

a. To illustrate the pattern of intercultural communication built by the servants in serving foreign tourists in Java, Jiwa G-Land, Alas Purwo.
b. To identify barriers to intercultural communication that arise in the interaction between servants and foreign tourists.

1.4.Definition of Terms

1.1.1 Intercultural Interaction

Intercultural interaction is defined as the process of face-to-face communication that occurs between individuals or groups with significantly different cultural backgrounds. In the context of this study, this interaction specifically refers to the exchange of messages, both verbal and nonverbal, between waiters (representatives of local cultures, i.e. Indonesian service staff) and foreign tourists (representatives of foreign cultures, i.e. international customers) at workplace resorts. Yuna et al. (2022) reinforce this definition by stating that cross-cultural communication includes interpersonal interaction as well as the flow, sharing, infiltration, and transfer of various cultural elements in the world, suggesting that this process is not limited to the exchange of verbal information alone. The focus of interaction in this study is on the exchanges that occur during the service process, including booking, presentation, information, and complaint handling. This is in line with Zahira's (2025) perspective, which affirms that effective cross-cultural communication is essential to foster understanding among diverse populations in today's global world.

1.1.2 Tourism Services / Hospitality Services

Intercultural interaction is defined as the process of face-to-face communication that occurs between individuals or groups with significantly different cultural backgrounds. In the context of this study, this interaction specifically refers to the exchange of messages, both verbal and nonverbal, between waiters

(representatives of local cultures, i.e. Indonesian service staff) and foreign tourists (representatives of foreign cultures, i.e. international customers) at workplace resorts. Yuna et al. (2022) reinforce this definition by stating that cross-cultural communication includes interpersonal interaction as well as the flow, sharing, infiltration, and transfer of various cultural elements in the world, suggesting that this process is not limited to the exchange of verbal information alone. Further, Xu (2025) adds that such interactions require Intercultural Communication Competency (ICC), which involves the ability of individuals to communicate effectively and appropriately through language knowledge and cultural understanding. The focus of interaction in this study is on the exchanges that occur during the service process, including booking, presentation, information, and complaint handling. This is in line with the perspective of Zahira (2025), who affirms that effective cross-cultural communication is essential to foster collaboration and understanding among diverse populations in today's globalized world, as well as Dong et al. (2025) who highlight the importance of creating messages that resonate across diverse cultural audiences to minimize misunderstandings.

1.1.3 Intercultural Communication

Intercultural communication is defined as a symbolic and transactional process in which two or more people from different ethnic or cultural backgrounds exchange messages and seek to achieve mutual understanding. In this study, intercultural communication is understood as an examination of how foreign servants and tourists manage and overcome cultural differences, such as language differences, nonverbal cues, values, and cultural dimensions such as Power Distance or High/Low Context, through the use of communication and adaptation strategies to achieve effectiveness in service delivery. This process requires Intercultural Communication Competency (ICC), which Xu (2025) defines as an individual's multidimensional ability to communicate effectively and appropriately that involves language knowledge, cultural understanding, and communication skills. Furthermore, Zahira (2025) emphasizes that in a globalized world, such effective communication is essential to encourage collaboration among diverse populations. To ensure successful outcomes, Dong et al. (2025) highlight the importance of adapting messages to resonate across diverse cultural audiences while minimizing misunderstandings. In

addition, Yuna et al. (2022) note that these exchanges not only include verbal information but also share and transfer various cultural elements globally.

CHAPTER II

RELATED LITERATURE REVIEW

2.1 Theoretical Review

2.1.1. Cross-Cultural Communication

The fundamental difference between Cross-cultural and Intercultural communication lies in its methodological approach and interactional focus. Cross-cultural communication refers to the attempt to compare the characteristics, values, or behaviors of two or more cultures separately in order to identify similarities and differences between them. This definition emphasizes that such communication is not limited to verbal exchanges but includes interpersonal interactions and the global circulation of cultural elements. Its main focus is theoretical and comparative; for example, comparing service etiquette in Europe with those in Asia without requiring physical meetings or face-to-face interaction between the two groups.

In contrast, intercultural communication focuses on the dynamics of direct interaction that occur when individuals or groups from different cultural backgrounds communicate with each other. In this context, the emphasis is not only on comparison but on understanding how these differences affect message exchange, barrier management, and the formation of mutual understanding when two cultures actively meet. It involves Intercultural Communication Competency (ICC), which is an individual's ability to communicate effectively and appropriately across a variety of cultural contexts through language proficiency, cultural understanding, and adaptive communication skills.

In addition, effective intercultural communication has become essential in the global world to foster collaboration and understanding among diverse populations. This is especially relevant in minimizing misunderstandings by creating and adapting messages, both verbal and non-verbal—to resonate across diverse audiences.

Yuna et al. (2022) define cross-cultural communication as: communication and interaction between different cultures, involving the dissemination of information and interpersonal

communication as well as the flow, sharing, infiltration, and transfer of various cultural elements in the world". This definition emphasizes that cross-cultural communication is not limited to the exchange of verbal information but also includes interpersonal interaction and the circulation of various cultural elements globally.

Furthermore, Xu (2025) adds that: "Intercultural Communication Competency (ICC) refers to an individual's ability to communicate effectively and appropriately in a variety of cultural contexts. It is a multidimensional competency that involves language knowledge, cultural understanding, and communication skills".

This statement emphasizes the importance of adaptive competencies in cross-cultural communication, which includes language proficiency, an understanding of cultural differences, and appropriate communication skills. In this study, the concept of ICC can be applied to analyze how waiters adjust their communication strategies to align with the characteristics and expectations of foreign tourists, thereby creating effective interactions and satisfying tourist experiences.

Zahira (2025) asserts that: "In today's globalized world, effective cross-cultural communication is becoming increasingly important to foster collaboration and understanding among diverse populations".

This statement underscores that in the era of globalization, the ability to communicate effectively across cultures is no longer just an additional skill but a key need to build understanding and cooperation among individuals from different cultural backgrounds. In the context of tourism services, this is reflected in the challenges faced by waiters in adjusting their communication patterns, such as overcoming the differences between low-context and high-context cultures, which can affect how messages are conveyed and interpreted by tourists.

In addition, Dong et al. (2025) highlight the importance of adaptive content in cross-cultural communication, stating: "Cross-cultural communication content refers to the process of creating and adapting messages that resonate across

diverse cultural audiences while minimizing misunderstandings"

This statement emphasizes that the message must be tailored to the cultural characteristics of the audience in order to be received accurately and to minimize misunderstandings. In this study, this concept is relevant to analyze the verbal and nonverbal strategies used by waiters when interacting with foreign tourists, including adjustments to intonation, gestures, and word choices, to ensure smooth and effective communication.

2.1.2. Intercultural Communication Patterns

Intercultural communication patterns can be defined as the different interaction arrangements or structures that shape how individuals or groups from different cultural backgrounds communicate and understand each other. These patterns include not only verbal information exchange but also non-verbal aspects, including gestures, facial expressions, intonation, and understanding of different cultural norms and values. Intercultural communication patterns result from strategic adaptations made by individuals to ensure that messages are received and understood accurately while minimizing the risk of miscommunication.

According to Ma et al. (2024), intercultural communication patterns involve systematic communication styles, such as high-context and low-context communication. High-context communication emphasizes understanding derived from context, relationships, and non-verbal cues, while low-context communication focuses on explicit and clear messages conveyed through words. Understanding both styles is essential in intercultural interactions, as it allows individuals to tailor the way they convey information according to the characteristics of their audience.

tourists from East Asia, who may have different expectations regarding the information they need (Wijaya et al., 2025). This adaptation shows that intercultural communication patterns involve not only the transmission of messages but also understanding the cultural context and the specific needs of the audience.

Verbal language plays a very important role in shaping intercultural communication patterns. The use of simple English, universal terms, and clear sentences serves as the main strategy to ensure the message is conveyed effectively. Waiters tend to avoid local idioms or terms that may be difficult for foreign tourists to understand, while maintaining a friendly and polite intonation. This approach also helps to overcome the barriers arising from local accents, such as Javanese accents, which can confuse foreign tourists (Yuna et al., 2022).

In addition, non-verbal communication and awareness of cultural context are also important. Polite and non-intrusive movements, proper eye contact, and sensitivity to differences in perceptions of time, social norms, and cultural values are all part of the adaptive strategies used by the waitress. This communication pattern not only ensures smooth interaction but also increases the comfort and satisfaction of tourists during the provision of services. Within the framework of the study, understanding these intercultural communication patterns provides an important basis for analyzing research problems, especially regarding how waiters build effective interactions with foreign tourists (Xu, 2025).

Overall, intercultural communication patterns represent a complex combination of verbal adaptation, non-verbal behavior, and cultural awareness. Understanding and implementing these patterns allows waiters to effectively navigate cultural differences, minimize miscommunication, and create a more enjoyable travel experience for international visitors.

2.1.3. Barriers to Intercultural Communication

Barriers to intercultural communication can be defined as any factor or condition that prevents a message from being conveyed or understood accurately by individuals or groups from different cultural backgrounds. These barriers arise due to inherent differences in values, norms, language, symbols, and interpretive frameworks within each culture. Theoretically, LaRay M. Barna explains this phenomenon through the *concept of the "six stumbling blocks",* identifying that the main obstacles are often rooted in false assumptions about similarities, linguistic

differences, non-verbal misinterpretations, the influence of stereotypes, the tendency to evaluate (judge others based on their own standards), and high levels of anxiety during interactions. These differences directly disrupt the flow of information and trigger misunderstandings that affect the effectiveness of daily interactions, especially in the context of tourism services.

Beyond language barriers, differences in norms and etiquette between local service staff and international tourists play an important role in the dynamics of interaction. Referring to Edward T. Hall's theory of cultural dimensions, differences in time orientation serve as a major catalyst for conflict; tourists from Europe or the United States generally adhere to *a monochronic* culture that prioritizes speed, structure, and efficiency. In contrast, Indonesian culture tends to *be polychronic*, characterized by flexibility and an emphasis on interpersonal relationships. These different expectations—if exacerbated by *ethnocentrism*, which William G. Sumner described as a tendency to judge other cultures by their own standards—can fuel cultural tensions and reinforce negative stereotypes, such as the assumption that local services are unprofessional or slow.

Non-verbal communication barriers are also an important factor due to their highly sensitive nature and dependence on specific cultural contexts. Gestures, facial expressions, or eye contact initiated by service staff are often interpreted contradictively by tourists; for example, the "OK" movement, which is considered friendly in Indonesia, can be considered offensive by Brazilian tourists. Similarly, direct eye contact intended to show concern can be interpreted as aggressive by East Asian tourists, whose culture tends to avoid direct confrontation. William B. Gudykunst, through the *theory of Anxiety/Uncertainty Management*, emphasizes that failure to manage uncertainty and anxiety when confronted with these behavioral differences often hinders the effectiveness of communication. Ultimately, without a deep understanding that culture is *"mind software",* as Geert Hofstede put it, all forms of interaction will remain vulnerable to misinterpretations that negatively impact tourists' perceptions of the quality of services.

2.1.4. Strategies to Overcome Barriers to Intercultural Communication

Intercultural communication strategies can be understood as a conscious and systematic effort made by individuals to ensure that messages are conveyed accurately and correctly understood by others from different cultural backgrounds. This strategy is designed

to minimize the potential for conflict, miscommunication, or misunderstandings arising from differences in language, norms, values, and communication styles. By implementing effective communication strategies, intercultural interactions can run more smoothly, harmoniously, and efficiently, thereby achieving optimal communication goals (Ma et al., 2024).

In addition to accommodation strategies, servers also use code switching, which involves switching languages or language styles according to the context of communication. For example, a waitress may switch from standard English to a mix of English and local terms when offering a specific menu, such as saying, "Fried rice, spicy media?" This strategy allows the waiter to maintain accurate communication while adjusting to the traveler's level of understanding, while maintaining a natural and friendly interaction.

Active listening and clarification are also important strategies in overcoming communication barriers. The waiter actively listens to the traveler's message and clarifies by asking or verifying information, for example, "You want a vegan option, right?" or "Do you prefer light or spicy?" This approach helps minimize misunderstandings caused by differences in accents, idioms, or intonation patterns, ensuring that travelers receive services that align with their needs and preferences (Singh, 2025).

Beyond verbal strategies, non-verbal adaptation is an integral part of intercultural communication strategies. It involves adjusting facial expressions, posture, hand movements, and voice intonation according to the tourist's cultural background. For example, waiters give a warm, wide smile when interacting with Western tourists, while for Asian tourists, they may use a respectful nod or quieter eye contact to show respect. Such non-verbal adjustments not only support the understanding of verbal messages but also improve the psychological comfort of travelers, creating a more enjoyable and inclusive service experience.

Overall, the implementation of intercultural communication strategies including accommodation, code-switching, active listening, clarification, and non-verbal adaptation plays an important role in building effective interactions between waiters and foreign tourists in Java Jiwa G-Land Alas Purwo. These strategies directly address research problem (b) of this thesis, which concerns communication barriers and how waiters overcome them, resulting in professional, responsive, and satisfying tourism services for tourists from diverse cultural backgrounds (Chen, 2024).

2.2 Previous Research

a. Pratika Martha Lena (2025) conducted a research entitled "Cross-Cultural Communication Strategy of Crystal Hotel Management in Adapting to Expatriate Culture Shock as One More Bar Customer". This study aims to explore the cross-cultural communication strategies used by the management of Hotel Kristal Jakarta in overcoming cultural shock among expatriate customers at Satu Lagi Bar. The research uses a qualitative descriptive approach, collecting data through in-depth interviews, observations, and documentation. The theoretical framework includes high and low context cultural concepts, acculturation strategies, and cultural adaptation models. The findings show that hotel management implemented cultural sensitivity training for staff, appropriate verbal and non-verbal communication strategies, and created a Third Cultural Space as an area of cultural integration. This strategy effectively reduces the effects of culture shock, improves customer comfort, and builds long-term loyalty in a multicultural hospitality environment.
b. Ham Beltsazar Kevin Randynata conducted a study entitled "The Role of Waiters and Waiters in Supporting Front Office Performance: A Case Study at Five-Star Hotels". This study aims to analyze the role of waiters in supporting front office performance in five-star hotels. Using a qualitative approach with interviews and observations, the study found that effective communication, good interdepartmental collaboration, and ongoing training programs contribute significantly to improving the quality of hotel services. Waiters act as an information bridge between guests and the front office, ensuring that guests' needs and complaints are identified and addressed quickly and accurately. Guest feedback is also used to increase customer satisfaction and loyalty.
c. Ketut Citra Damayanti, Putu Suarcaya, and I Made Suta Paramarta (.....) conducted a study entitled "Communication Problems Faced by Waiters and Waiters in Serving Guests". This study aims to examine the communication problems faced by waiters when serving guests. Using a qualitative approach through observation and interviews, this study found communication barriers such as unclear word choice, difficulty listening effectively, loss of concentration, and pronunciation problems. Contributing factors include crowded restaurant conditions and limited guest language skills. Solutions include active order clarification, visual and technological assistance, and the application of the LEARN model in handling customer complaints.
d. Florensia Herienda, Hanni Adriani, Fifi Nofiyanti, RMW Agie Pradhipta, and Mira Maharani conducted a study

entitled "The Effectiveness of Communication of Restaurant Waiters at the Resinda Karawang Hotel". This study aims to examine the effectiveness of communication carried out by waiters at The Oryza Restaurant, Resinda Hotel Karawang. Using a qualitative descriptive approach with interviews and observations, this study found that limited language proficiency led to communication gaps, which affected the clarity of the information conveyed to guests. Despite this, the waiter maintains professionalism in the provision of services. This study recommends regular evaluation and communication training to improve the quality of service.

e. Dara Siska Aulia, Tito Pandu Raharjo, and Siti Zakiah conducted a research entitled "Interpersonal Communication of Tour Guides and Visitors in Building Cultural Awareness at Mangkunegaran Solo Temple". This study aims to examine interpersonal communication between tour guides and visitors at Mangkunegaran Temple, Solo. Using a qualitative descriptive approach, this study found that effective interpersonal communication plays an important role in building understanding and appreciation of cultural values among visitors. Tour guides practice openness, empathy, and clear communication when explaining historical and cultural aspects to visitors.

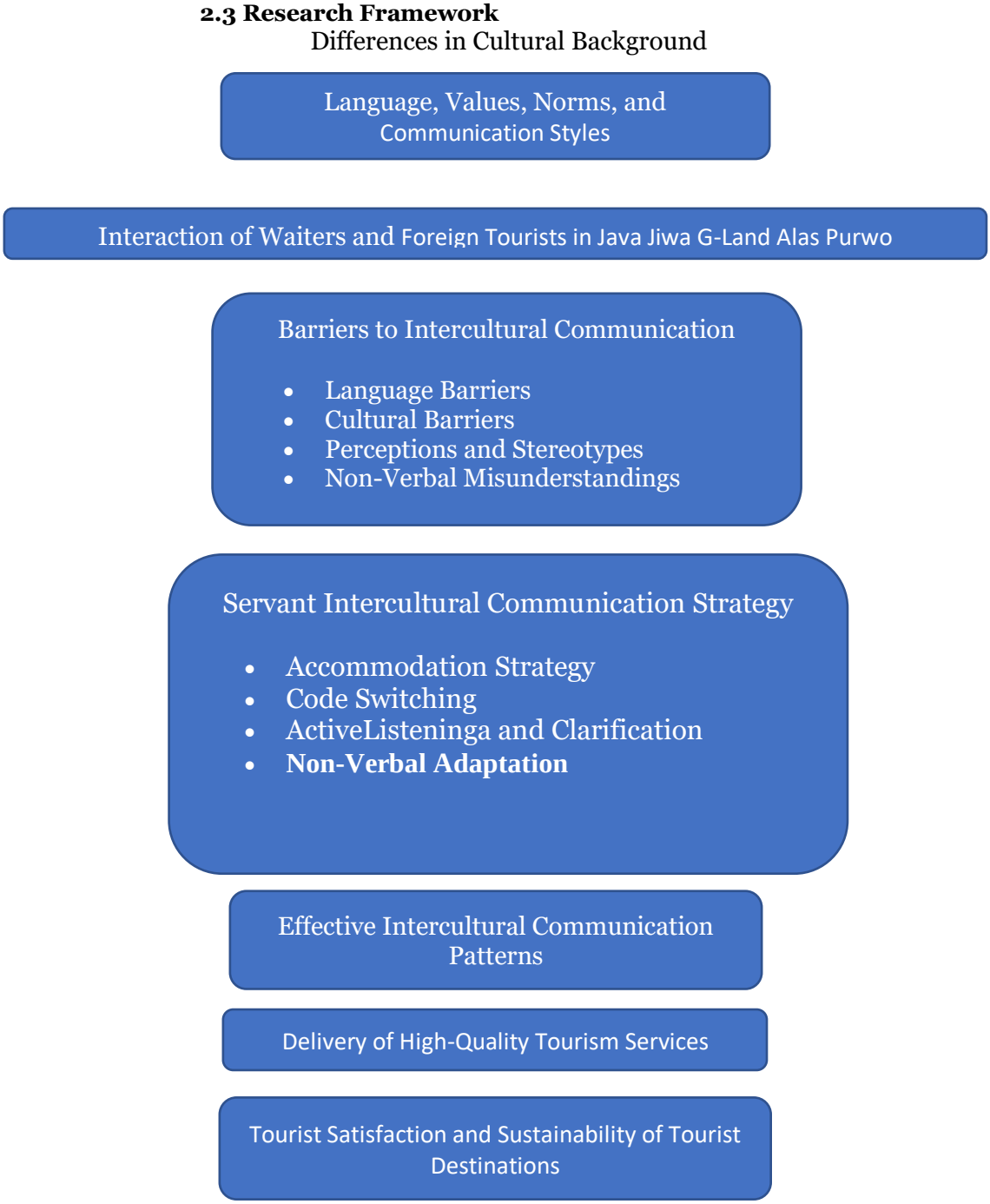
Table of Previous Studies

Although previous research has extensively explored communication strategies in the hospitality sector, some significant gaps remain that justify the need for this research. First, previous studies such as those conducted by Pratika Martha Lena and Florensia Herienda et al. tend to focus on formal hotel environments or urban company management with rigid Standard Operating Procedures (SOPs). Instead, the study is set in Java Jiwa G-Land, a surf resort with a more relaxed atmosphere of interaction that presents more complex cultural challenges due to the longer duration of tourists' stay. Second, while studies such as the one conducted by Desak Ketut Citra Damayanti et al. focused on common language barriers, this study goes further by integrating the concept of Intercultural Communication Competency (ICC) from Xu (2025) to analyze how servants consciously manage cultural dimensions such as Power Distance and High/Low Context in their interactions.

In addition, the empirical gap is evident in the focus on message adaptation; while previous research emphasized technical solutions or interpersonal warmth in general—as seen in a study by Dara Siska Aulia et al.—this study specifically examined adaptive content based on the theory of Dong et al. (2025). The focus is on how waiters adjust their intonation, movements, and word choices so that their messages resonate accurately with foreign travelers to minimize misinterpretations in food and beverage service. As a result, this research fills the literary gap by providing a deeper understanding of how intercultural competence is applied in the context of special interest tourism in the current era of globalization.

Yes	Author, Year, Title	Sources (Journals / Thesis, Institutions)	Research Objectives	Research Methods	Findings / Conclusions	Similarities	Differences
1	Martha Lena's Practice (n.d.). *Crystal Hotel Management's Cross-Cultural Communication Strategy in Adapting to Expatriate Culture Shocks as One More Bar Customers*	Thesis/Journal (Hotel Kristal Jakarta)	To explore management's strategies in adapting to the shock of expat culture at One More Bar.	Qualitative descriptive (interviews, observations, documentation).	Cultural sensitivity training and the creation of a "third cultural space" effectively reduce culture shock and increase customer loyalty.	Focusing on communication practices in the hospitality industry to improve guest comfort.	Emphasizing cross-cultural theory and expatriate adaptation strategies.
2	Ham Beltsazar Kevin Randynata (nd). *The Role of Waiters and Waitresses in Supporting Front Office Performance*	Case study (Five-star hotel)	Analyze the role of servants in supporting front office performance through collaboration between departments.	Qualitative (interviews and observations).	The server serves as a bridge of information; Effective communication between departments improves the quality of service.	Examine the role of service staff in a professional hotel environment.	Focuses on internal coordination between the food and beverage department and the front office.
3	Desak Ketut Citra Damayanti et al. (n.d.). *Communication Problems Faced by Waiters and Waiters in Serving Guests*	Journal articles	To check the communication barriers faced by the waiter and waitress while serving guests.	Qualitative (observation and interview).	Barriers include incorrect word choice and pronunciation; solutions include the LEARN model and visual aids.	Investigate communication challenges that affect service quality in restaurant settings.	Highlight certain linguistic and environmental barriers such as crowded conditions.
4	Florensia Herienda et al. (n.d.). *The Effectiveness of Restaurant Waitress Communication at Hotel Resinda Karawang*	Journal (Oryza Restaurant, Hotel Resinda Karawang)	To check the effectiveness of the waiter's communication in conveying information to guests.	Qualitative descriptive (interviews and observations).	Limited language proficiency leads to communication gaps, although professionalism remains high; Regular training is recommended.	Analyze the communication skills of the waitress and their impact on the quality of service.	Focusing specifically on the effectiveness of communication at Resinda Hotel Karawang.
5	Dara Siska Aulia et al. (n.d.). *Interpersonal Communication between Tour Guides and Visitors at Mangkunegaran Solo Temple*	Journal articles	Examine interpersonal communication in building cultural awareness among visitors.	Descriptive qualitative.	Empathy and openness in interpersonal communication are essential to increase visitors' appreciation of cultural values.	Focus on service provider-guest interactions to build mutual understanding.	Conducted in the context of a tour guide at a cultural heritage site rather than a hospitality service.

2.3 Research Framework



CHAPTER III

RESEARCH METHODS

3.1 Types of Research

This study uses a qualitative approach with a descriptive method that aims to understand social phenomena holistically. The use of qualitative methods is based on Creswell's (2014) view that qualitative research is very effective for exploring and understanding meaning derived from social or human problems. In the context of Javanese Jiwa G-Land, the researcher seeks to examine how communicative reality is constructed through daily interactions between servants and tourists. Researchers not only sought surface level data, but sought to produce a thick description, offering an in-depth explanation of how differences in cultural backgrounds affect service styles. This approach is in line with the goal of descriptive research, which is to systematically and accurately describe situations or events regarding the facts and characteristics of a particular population.

Theoretically, this research is based on an interpretive paradigm, which emphasizes that truth is subjective and context-dependent. Referring to Denzin and Lincoln (2011), qualitative research is a cross-disciplinary activity that involves an interpretive and naturalistic approach to the subject matter. This means that the researcher researched the phenomenon of intercultural communication in its natural environment—that is, the Javanese environment of Jiwa G-Land—without manipulating variables. Using this type of research, researchers were able to capture the emotional nuances, psychological barriers, and adaptive strategies used by local waiters in bridging cultural differences with international guests. The main focus is on the dynamic interaction process, not just on the final outcome of communication.

3.2 Research Subject (Informant)

The subjects or informants of this study were selected using purposive sampling. According to Sutopo (2006), in qualitative research, samples are not intended to represent the population but to provide in-depth information. The main informants are waiters and waitresses with significant work experience who frequently interact with international tourists. They are selected assuming that they have undergone some level of acculturation or at least have an adaptive communication strategy when serving foreign guests. In addition, the researcher also involved informant supporters such as operational managers and international tourists to gain an ethical perspective, enriching the analysis of the effectiveness of intercultural communication in Java Jiwa G-Land.

The selection of informants also refers to Howard Giles' Communication Accommodation Theory, viewing the study subjects as actors who adjust their speaking styles to reduce

social differences. Therefore, informants are chosen because of the variation in their communicative adaptability. The researchers plan to interview five to seven waitresses to ensure a diversity of experiences, ranging from senior staff to new hires, to observe the development of intercultural competencies. With this structured informant composition, researchers can conduct comparative analysis between individuals to identify dominant communication patterns. This approach ensures that the data is highly credible, coming directly from the actors involved in the phenomenon being studied.

3.3 Data and Data Sources

The data in this study are classified into primary and secondary data. Primary data directly comes from the words and actions of individuals observed or interviewed. According to Lofland & Lofland in Moleong (2017), the primary source in qualitative research is words and actions, while other materials, such as documents, serve as supporting data. Primary data will include in-depth interview transcripts, which contain waitresses narratives and field notes documenting verbal and non-verbal interactions. This primary data will be analyzed intensively to reveal the essence of intercultural communication in tourism services in Java Jiwa G-Land, which is the main focus of this thesis.

Secondary data serves as a source of support and reinforcement taken from existing materials, including company documents, literature on intercultural communication, photos of activities, and news articles related to tourism in Alas Purwo. The use of secondary data is in line with the principle of data triangulation recommended by Miles, Huberman, and Saldana (2014) to strengthen the validity of the research findings. By combining dynamic primary data with static-documentary secondary data, researchers can perform more comprehensive analyses. These sources provide the historical and policy background that underlies a particular communication behavior, ensuring that the research findings are not only descriptive but also theoretically and practically.

3.4 Data Collection Procedure

Data collection was conducted using three main techniques: participatory observation, in-depth interviews, and document studies. Observations were made to capture direct non-verbal communication practices such as gestures, touch, and eye contact, which Edward T. Hall emphasized was strongly influenced by cultural contexts (High and Low Context Cultures). The researchers will observe interactions at the Javanese Jiwa G-Land restaurant during peak hours to see how the waiters manage language barriers.

In-depth interviews were conducted using semi-structured guides, allowing informants to freely express their thoughts

while remaining within the scope of the research topic. This technique allows researchers to explore personal and sensitive information regarding the challenges of working in a cross-cultural environment.

In addition, documentation procedures are used to record relevant visual and written data. According to Sugiyono (2018), the document complements observations and interviews in qualitative research. The researcher will collect small notes, work schedules, or communication training materials provided by management to employees. All data collection processes are carried out simultaneously and continuously. As the data accumulates, the researcher examines informal members to ensure that their understanding is aligned with the informant's intended meaning. This systematic procedure ensures that all the information necessary to answer the research question is captured comprehensively.

3.5 Data Validity

The validity of the data is essential to ensure that the results of the research are trustworthy. Researchers used source triangulation and triangulation techniques, as recommended by Miles, Huberman, and Saldana (2014). The triangulation technique involves cross-checking the results of the interview with observational data. Any inconsistencies will be further investigated through additional observations or follow-up interviews. This step is important to prevent researcher bias or potential misinformation from informants during data collection.

In addition to triangulation, the researcher applied prolonged observation techniques and peer debriefing. Prolonged observation means conducting detailed and continuous monitoring of important factors in intercultural communication in Java Jiwa G-Land. Peer briefing involves discussing interim findings with advisors or fellow researchers to obtain objective feedback. This approach is in line with the credibility criteria of Lincoln & Guba (1985). Through this layered validity procedure, the study is expected to meet high academic standards, and its findings accurately represent real cross-cultural interactions at the research site.

3.6 Data Analysis

The data analysis in this study follows an interactive model by Miles, Huberman, and Saldana (2014). First, the researcher performs data condensation, which involves selecting, focusing, simplifying, abstracting, and transforming data from field records or transcripts. Large volumes of data are filtered into units of information relevant to the theme of intercultural communication. Irrelevant data is trimmed, while theoretically significant data regarding cross-cultural interactions are carefully coded. This condensation process is

not separate from the analysis but serves to refine and direct the data towards the final conclusion.

Furthermore, the compacted data is organized in a data view, such as a descriptive narrative, matrix, or diagram, to make the emerging patterns easier to understand. This structured presentation helps researchers examine the relationship between informant cultural characteristics and the service style they implement.

Finally, researchers engage in drawing and verifying conclusions, interpreting the data to identify patterns, explanations, configurations, and cause-and-effect relationships. Initial conclusions are tentative and are continuously verified through a review of field records and in-depth discussions. As emphasized by Miles et al. (2014), these steps form a cyclical and interconnected process in which researchers move between condensation, data display, and conclusion drawing until the analysis is completed and validated.

CHAPTER IV

FINDING AND DISCUSSION

4.1 FINDING

4.1.1 Intercultural Communication Patterns of Waitresses at Jawa Jiwa G-Land

The intercultural communication pattern constructed by the *waiters* at Jawa Jiwa G-Land Resort, Alas Purwo, shows a very flexible, fluid, and non-rigid adaptation dynamic. Based on the results of in-depth interview data analysis, the first pattern that is consistently formed in the field is the pattern of convergence through a casual and accommodating communication approach. The *waiters* at this resort consciously choose to abandon the standard operating procedures (SOPs) of conventional hospitality which are usually rigid, formal, and distanced. Instead, they switched to adopting a relaxed speaking style (*casual speaking style*) that was specially adapted to align themselves with the *surfer culture* that dominates the demographic of tourists in the Plengkung Beach area. This linguistic convergence is carried out as an adaptive response to the emotional characteristics of surfers who tend to prefer freedom, openness, and an informal atmosphere during their stay within the natural sanctioned area. This is confirmed by the narration of one of the *following waiters*:

"If we can't use rigid hotel language here, 'Good morning sir, how can I help you?'. Tourists here are *surfers*, they don't like things that are too formal. So let's take it easy, the position is like a friend who is greeting. His speaking style is also relaxed, the important thing is to be polite but familiar." (Interview with Informant 1, *Servant*, April 12, 2026).

Deeper into the verbal realm, this form of convergence is actively manifested through the modification of informal diction and the use of slang greetings that have become the global identity of world surfers, such as the terminology *"Mate"* (commonly used by Australian tourists) or *"Bro"*. The use of linguistic attributes and a special lexicon is not just a form of superficial hospitality, but rather a tactical communication strategy that serves as *an ice-breaker* to break down the boundaries of institutional formality between waiters and guests. From a sociolinguistic perspective, the adoption of *in-group slang* has proven to be very effective in reducing social distance and fostering an organic sense of emotional closeness (*rapport*). In effect, foreign tourists do not feel that they are in an unfamiliar commercial environment, but rather feel culturally accepted and validated into an inclusive social community in the resort environment. Regarding the use of this diction, another informant explained:

"Almost every day when I greet an Australian guest, I say 'G'day, mate!' or if you're young, it's 'What's up, bro?'. As soon as

we call them by that designation, they immediately smile widely, feel appreciated, and their communication is immediately fluid. The distance between the waiter and the guest immediately disappeared, they became more open if they wanted to order food or ask questions." (Interview with Informant 2, *Servant*, April 14, 2026).

The success of this casual pattern construction is also greatly influenced by the geographical location of Java Jiwa G-Land which is located deep in the forest isolation of Alas Purwo National Park. The environment isolated from the hustle and bustle of the city creates an intense interaction space, where the intensity of encounters between *waiters* and foreign tourists occurs repeatedly every day. This spatial factor is what forces and stimulates waiters to develop a more intimate pattern of convergent communication. When structural boundaries between local workers and foreign tourists melt due to the similarity of temporary living spaces in the middle of the forest, accommodative communication automatically becomes the main bridge that transforms daily service transactions into a form of mutually beneficial cultural exchange. This statement on the ground was described by one of the informants:

"Because we are both in the forest, far from anywhere, we meet that person every day from morning to night. Inevitably, our relationship becomes closer. The conversation is not only when they order food at a restaurant, but sometimes they tell stories about today's waves or their surfing experiences. The isolation of this place makes our communication more personal and intimate." (Interview with Informant 3, *Senior Servant*, April 15, 2026).

In addition to the adaptations that appear at the verbal level, the communication patterns built in Java Jiwa G-Land also involve a very deep process of psychological accommodation, especially in bridging differences in cultural contexts (*cultural* contexts). The *waiters*, the majority of whom grew up in the Javanese cultural environment—including the local ethnic Osing Banyuwangi—have been culturally internalized by *the values of High-Context Culture*. This cultural characteristic prioritizes indirect communication (*indirectness*), full of metaphors, the use of non-verbal language, social talk, and full of hesitation (*ewuh pakewuh*). All of these local cultural instincts are aimed at one absolute thing in the philosophy of life of the Javanese people, which is to maintain social harmony and avoid horizontal conflicts that can hurt the feelings of the interlocutor. These basic characters are recognized by informants as their starting capital:

"Javanese or Osing people here are educated to always *be humble* and humble when talking to new people. We are used to using small talk, playing around first if we want to convey something so as not to offend other people. That has been our innate birth in Banyuwangi." (Interview with Informant 1, *Servant*, April 12, 2026).

However, the reality on the ground demands that waiters face contradictory cultural challenges when they have to serve foreign tourists, the majority of whom come from *Low-Context* Cultures, such as surfers from Western cultures. This low-context communication places great emphasis on the aspect of straightforwardness, explicit message delivery, empirical data-drive, and highly value time efficiency. Faced with this clash of two extreme cultural poles, the *waiters* are forced to make a "cognitive leap" that demands psychological maturity. They intentionally, consciously, and voluntarily suppress the egos of their culture in order to learn and practice how to convey information—whether about menu details, resort facilities, to safety rules in the wild—in a straight, transparent, and direct manner. The process of changing this delivery style was revealed by one of the informants:

"It was difficult at first, Mas. Buddhist tourists if they ask or complain directly *to the point*. So I also had to learn to change. If you explain the menu, it must be dense and clear, do not use a lot of small talk that makes them confused. I have to get rid of that hesitation first in order to provide clarity, because they value honesty and speed more." (Interview with Informant 4, *Servant*, April 16, 2026).

This process of psychological accommodation that takes place internally ultimately forms a new awareness and high mental flexibility among the *waiters*. They managed to train themselves to understand the style of speech of Western tourists that often sounded blunt, sharp, or unpretentious, without taking it to heart or feeling personally offended. Instead of judging these characteristics as impolite or arrogant actions based on the lens of Javanese culture, the *waiters* managed to reconstruct their perceptions and view them objectively as a form of efficiency and clarity of communication. The ability to shift the psychological orientation from cultural ego to cultural empathy is the main key to achieving *mutual understanding* and harmony of interactive services at Jawa Jiwa G-Land Resort, as concluded in the following quote:

"In the past, if there was a bule who spoke loudly or complained directly without further ado, it felt like a jleb mother in my heart, like she thought she was angry. But over time I understood their psychology. They are outspoken not because they hate or are disrespectful, but indeed the culture is like that if they want to straighten out the problem. Now I never put it in my heart, instead I'm happy because I know exactly what they want." (Interview with Informant 2, *Servant*, April 14, 2026).

4.1.2 Barriers to Intercultural Communication between Waitresses and Foreign Tourists

The process of service interaction in the hospitality and restaurant industry is often an arena for cultural clashes, especially when it involves communicators from different country backgrounds. Based on data collected in the field,

intercultural communication barriers consistently appear in the daily routines of waitresses when serving foreign tourists. These barriers do not stand alone, but manifest themselves in various forms, ranging from differences in the language systems used verbally to differences in interpretation of non-verbal codes. The emergence of these barriers has the potential to reduce service effectiveness and trigger operational misunderstandings if not carefully identified.

The most dominant form of obstacle and directly felt by waiters is linguistic barriers, especially related to the level of English *proficiency* which varies between the two parties. The problem becomes more complex when foreign tourists use a very strong pronunciation or accent from their home country, such as a French, Japanese, or Indian accent, which is unfamiliar to the ears of the local waitress. In addition, the use of local terms or *slang* typical of a particular country, such as the dialect of Australia or British English, often makes spoken words sound ambiguous. As a result, the process of transmitting messages regarding menu order details is hampered due to vocabulary gaps.

This phenomenon of language- and pronunciation-based barriers is explicitly described by the informants through their first-hand experiences on the restaurant floor. Based on an in-depth interview conducted with [Name/Initials of Informant A], it was revealed how the difference in accents and terms had become a confusing obstacle in daily work operations:

"Our main obstacle is clearly in language, Mas. If the tourists are from Australia, they often use *slang* terms that we don't learn in school, or if they are from Japan and France, their English accent is so thick that it sounds unclear. A lot of times we miscaught the menu they were referring to, so we had to guess and ask questions back and forth which made the process of recording orders much longer." (Interview with Informant A, [28/maret 2026]).

The above quote shows that linguistic barriers are not just a problem of ignorance of vocabulary, but a failure in the process of *decoding* messages due to phonetic variations. When waitresses have difficulty digesting foreign accents, the immediate impact is an increase in *service delay* which has the potential to reduce customer satisfaction. This misinterpretation also has a high risk of triggering an error in the input of order data into the *kitchen*, which ultimately harms restaurant operations financially due to wasted food. Therefore, this linguistic barrier is concluded to be the main technical factor that creates communication distance in intercultural interactions in restaurants.

In addition to the linguistic aspect, the findings of the study also highlight the existence of non-linguistic barriers rooted in differences in cultural norms and behavioral expressions (*cultural and behavioral* barriers). Each culture has its own standards regarding the feasibility of sound volume, eye contact,

and emotional expression when speaking in public spaces. Waitresses, who grew up in a local culture that tends to be collective, have a high power distance, and prioritize tenderness, often experience small-scale *culture shock* when dealing with tourists from low-context cultures who tend to speak very straightforwardly, firmly, and expressively. This difference in cultural orientation triggers a distortion of perception where the natural behavior of tourists is often misinterpreted by waiters.

This misunderstanding of perception due to differences in non-verbal communication styles is reinforced by the confession of through the following interview excerpts:

"There are some tourists from western or Middle Eastern countries who have a loud voice, their eyes bulge, and their hand gestures are a lot. At first, the waitress here thought they were angry or dissatisfied with our food, but upon further examination, their original speaking style was like that, very expressive. This is the difference in mentality and way of expressing ourselves that initially made us feel depressed and misunderstood." (Interview with Informant B, [16 juni 2026]).

Through the presentation of these data, it can be concluded that the barriers to intercultural communication in this interaction are two-way, namely a combination of linguistic inability to harmonize verbal codes and psychological bias in interpreting non-verbal codes from foreign cultures.

In order to bridge the communication distance created due to the above obstacles, waiters do not act passively, but actively implement various adaptive communication strategies. This strategy is aimed at minimizing the potential for operational errors and maintaining service *excellence* standards for the convenience of foreign tourists. In the lens of intercultural communication, this action reflects the ability to adapt and manage anxiety so that interactions continue to run harmoniously. The research data shows that the strategies implemented by waitresses involve a combination of simplified verbal tactics, maximization of visual cues, and the use of modern technological devices.

The first and most immediate and effective strategy used by waitresses when faced with a language deadlock is to shift the communication model to the realm of non-verbal or visual accommodation. When words fail to convey meaning, physical representations and body language act as universal languages capable of cutting through cultural boundaries. The waitress optimizes the use of hand gestures (*gesturing*), friendly facial expressions (smiles), to the act of directing or pointing directly at the object in question. The use of visual aids in the form of dish drawings on the visual *menu board* is a crucial instrument in ensuring that the perception possessed by the waitress is in line with the wishes of the foreign tourist.

The effectiveness of the application of these visual tactics and body language was clearly told by [Name/Initials of Informant

C] in an interview session, where he explained his tactical moves in the field:

"If we are really tired of not knowing the meaning of their language, the mainstay strategy is to use *body language* or sign language. I usually immediately take a menu book with a photo of it, then I point to the pictures one by one while nodding or shaking my head to be sure. The gestures and smiles really help to melt the tense atmosphere, so the tourists don't feel frustrated even though we both have trouble communicating verbally." (Interview with Informant C, [29/April 2026]).

The quote emphasizes that non-verbal communication functions as a *safety net* in intercultural service interactions. In addition to relying on body cues, waitresses also apply verbal modification strategies through language simplification techniques (*language simplification*) and reconfirmation (*clarification*). Rather than forcing themselves to use a complicated grammatical structure, waitresses choose to reduce their sentences to essential *keywords*. They also actively slow down speech *rate modulation* and re-iterate customer order points to eliminate doubt before the order is further processed into the restaurant's system.

This tactical step regarding language simplification and reconfirmation is supported by a statement from [Name/Initials of Informant A] detailing the communication procedure as follows:

"So that there are no misunderstandings that lead to wrong cooking, my strategy is to always repeat *orders* or repeat their orders very slowly while looking into their eyes. I cut long sentences, straight to the point, for example 'chicken or beef?'. For crucial matters such as food allergies, I don't want to guess mangosteen, I immediately take out my cellphone and use the Google Translate application so that the translation of food ingredients is accurate and safe for them." (Interview with Informant A, [16/mei2026]).

The informant's statement above indicates that the waitresses have a high level of practical cultural intelligence (*practical cultural intelligence)* in managing communication crises. The combination of simplified verbal confirmation techniques with the use of digital technology (translator applications) has proven to be effective in mitigating the risk of fatal errors in service. Overall, these strategies show a dynamic communication accommodation effort, where waitresses are willing to adjust their communication behavior to get closer to the understanding of foreign tourists. This convergence adaptability ultimately succeeded in transforming rigid intercultural barriers into interactive, solution-solving, and still professional service interactions.

4.2 DISCUSSION

4.2.1. Intercultural Communication Patterns Built by Servants in Java Jiwa G-Land, Alas Purwo

The findings indicate that waiters at Jawa Jiwa G-Land Resort strategically adapt their diction (word choice) to facilitate effective intercultural communication with foreign tourists. Rather than relying on the formal expressions commonly used in the hospitality industry, they intentionally employ more casual and culturally familiar vocabulary, including surfer greetings such as *"G'day, mate!"* and *"What's up, bro!"*. The use of these expressions represents a form of linguistic convergence, aimed at reducing social distance, building rapport, and fostering a sense of acceptance among tourists. By selecting diction that aligns with the tourists' social and cultural backgrounds, the waiters create a communication atmosphere that is relaxed yet respectful, allowing interactions to become more natural and effective. This finding is consistent with Communication Accommodation Theory (CAT), which argues that individuals adjust their lexical choices, speech styles, and language use to enhance mutual understanding, gain social approval, and establish positive interpersonal relationships in intercultural communication (Giles, Coupland, & Coupland, 1991). Furthermore, the use of culturally appropriate diction contributes to improving service quality by creating communication that is more engaging, effective, and meaningful for international tourists (Giles, 2016).

The findings demonstrate that communication at Jawa Jiwa G-Land Resort is delivered in a relaxed yet respectful manner by adapting the waiters' speaking style to the characteristics of foreign tourists, particularly surfers. Rather than relying on the rigid and formal language commonly found in the hospitality industry, the waiters consciously adopt a more relaxed, friendly, and approachable communication style while maintaining politeness. This communication approach reduces social distance, creates a comfortable atmosphere, and encourages tourists to engage in more open interactions. The use of a casual yet respectful communication style also facilitates the development of rapport between waiters and tourists, enabling service encounters to become more natural and effective. These findings support Communication Accommodation Theory (CAT), which suggests that individuals adjust their communication styles to achieve mutual understanding and strengthen interpersonal relationships in intercultural interactions (Giles, Coupland, & Coupland, 2024).

These findings are consistent with the study by Musitia et al. (2025), which emphasizes that effective communication fosters mutual respect, trust, and understanding, ultimately improving interpersonal relationships and the quality of interactions among individuals. Although Musitia et al.

examined communication in healthcare settings, while the present study focuses on the hospitality industry, both studies demonstrate that respectful communication plays a crucial role in creating positive interpersonal relationships. The present study extends these findings by showing that, in an intercultural tourism context, combining a relaxed communication style with politeness enables waiters to accommodate tourists' cultural preferences, reduce communication barriers, and enhance tourists' comfort and satisfaction throughout the service interaction. Thus, respectful communication is not limited to maintaining professional relationships but also serves as an effective strategy for achieving successful intercultural communication in tourism services.

The findings indicate that the waiters engage in psychological accommodation to address communication differences between local and Western cultures. Coming from Javanese and Osing cultural backgrounds, which emphasize indirect communication, politeness, and social harmony, the waiters consciously adapt to the direct and explicit communication style commonly used by Western tourists. This adaptation enables them to understand that straightforward expressions and direct complaints are cultural communication norms rather than signs of disrespect, thereby reducing the potential for intercultural misunderstandings and fostering more effective communication. These findings are consistent with the concept of *communication accommodation in intercultural encounters*, which emphasizes that individuals adjust their communication behaviors to facilitate successful interactions with people from different cultural backgrounds (Gallois, Franklyn-Stokes, Giles, & Coupland, 1988). Furthermore, the findings also support the perspective of Williams (2024), who argues that intercultural communication often involves communication dilemmas that require awareness and appropriate accommodation to minimize miscommunication and achieve mutual understanding.

4.2.2 Barriers to Intercultural Communication between Waitresses and Foreign Tourists

The findings indicate that linguistic barriers constitute the primary challenge in intercultural communication between waiters and foreign tourists. These barriers arise from differences in English language proficiency, variations in accents, pronunciation, and the use of local expressions or *slang*, which often result in misunderstandings and delays in service delivery. This suggests that differences in linguistic systems affect not only message transmission but also the overall effectiveness of service when appropriate communication strategies are not employed. These findings are consistent with Thuesen's study, which explains that *linguistic barriers* stem from differences in language

proficiency, pronunciation, vocabulary, and communication conventions, leading to misunderstandings, uncertainty, and reduced communication effectiveness. Furthermore, Thuesen argues that linguistic barriers are not permanent obstacles but can be transformed into *linguistic bridges* through adaptive and collaborative communication practices that promote mutual understanding and strengthen interpersonal relationships. These findings also support Communication Accommodation Theory (CAT), which posits that individuals adjust their language use and communication behaviors to enhance mutual understanding and reduce social distance in intercultural interactions (Giles, Coupland, & Coupland, 1991; Giles, 2016). In the present study, the waiters employed various communication accommodation strategies, including language simplification, clarification through repetition, the use of body language, visual menu aids, and digital translation tools such as Google Translate. These strategies not only minimized misunderstandings during service encounters but also bridged linguistic and cultural differences, enabling interactions between waiters and foreign tourists to become more effective, comfortable, and professional.

The findings of the present study regarding non-linguistic barriers are consistent with the findings reported by Tucker (2022), who argues that intercultural misunderstandings are often rooted not in language differences but in different interpretations of social cues shaped by cultural norms. Although Tucker's study does not explicitly examine voice volume, body language, and facial expressions as specific communication barriers, it provides strong evidence that communication problems frequently arise because individuals interpret social situations according to different cultural rules and expectations. One participant explained that there was "no explicit miscommunication verbally," yet misunderstandings occurred because they "didn't pick up on the same cues" and instead operated according to different cultural norms and expectations. Furthermore, Tucker (2022) argued that these conflicts extend beyond linguistic issues into the broader domain of interpersonal communication, indicating that communication barriers are deeply influenced by cultural values rather than language proficiency alone. The study also emphasizes that communication is governed by "unspoken rules" that vary considerably across cultures and shape how individuals interpret and respond to one another during interactions. In addition, Tucker (2022) reported that participants had to adapt their gestures, mannerisms, and communication styles when interacting in different cultural environments, demonstrating that non-verbal communication is culturally constructed rather than universal. These findings support the present study, in which waitresses frequently misinterpreted

foreign tourists' loud voice volume, expressive facial expressions, and extensive hand gestures as signs of anger or dissatisfaction. In reality, these behaviors reflected culturally accepted communication styles rather than negative emotions. Therefore, differences in non-verbal communication norms—including voice volume, body language, facial expressions, gestures, eye contact, and other culturally embedded communicative behaviors—constitute significant non-linguistic barriers that influence the effectiveness of intercultural communication in hospitality service encounters.

The findings of the present study are consistent with those reported by Lind et al. (2022), who emphasized that adaptive communication requires individuals to modify their communication behaviors according to the needs of others and the challenges of the communication context. Similarly, the present study revealed that waitresses actively employed adaptive communication strategies to overcome intercultural communication barriers encountered while serving foreign tourists. Rather than relying solely on verbal communication, they continuously adjusted their communication behaviors according to the tourists' linguistic abilities and cultural backgrounds. When verbal communication became ineffective due to language differences, unfamiliar accents, or cultural misunderstandings, the waitresses optimized non-verbal communication by using body language, facial expressions, eye contact, hand gestures, and friendly smiles to convey meaning and maintain positive interactions. To further support mutual understanding, they utilized visual communication through illustrated menu books, allowing tourists to identify menu items by pointing to pictures and enabling waitresses to verify customers' intentions more accurately. In addition, they employed clarification strategies by simplifying language into short and clear expressions, speaking more slowly, repeating customers' orders for confirmation, and asking follow-up questions whenever uncertainty arose. For more complex situations, particularly when explaining food ingredients or allergies, they relied on digital translation applications such as Google Translate to ensure communication accuracy. These adaptive communication behaviors are consistent with Lind et al.'s (2022) argument that communication effectiveness depends on the communicator's ability to adapt to changing circumstances rather than relying solely on technical or standardized communication approaches. The integration of non-verbal communication, visual menu assistance, clarification techniques, and digital translation reflects effective adaptive communication that minimizes misunderstandings, reduces operational errors, and maintains high-quality service during intercultural interactions in the hospitality industry.

CHAPTER V

CONCLUSION

5.1 Conclusion

Based on the results of data analysis and discussion on intercultural communication patterns, obstacles faced, and strategies implemented by the *Server* in Jawa Jiwa G-Land Resort, Alas Purwo, this study produced several main conclusions. Intercultural communication patterns constructed by *Server* demonstrate highly flexible, fluid, and non-rigid adaptation dynamics through a linguistic convergence approach as well as deep psychological accommodation. For *Server* consciously choosing to abandon the rigid Standard Operating Procedures (SOPs) of conventional hospitality in favor of adopting a relaxed style of speech (*Relaxed speaking style*). This step is tailored specifically to align with the surfer subculture (*Surfer Culture*) which dominates the demographic of tourists in the Plengkung Beach area, so that it is able to break down the boundaries of institutional formalities and reduce social distance between waiters and guests. The success of this casual and intimate pattern construction is also strongly supported by the spatial factors of the isolated resort location within the forests of Alas Purwo National Park, which stimulates the occurrence of repetitive encounters and more personal interpersonal interactions on a daily basis.

Furthermore, the *waiters* also managed to make psychological accommodations in the form of cognitive leaps to bridge the extreme culture clash. The *waiters*, the majority of whom were raised in the *High-Context Culture* values of the Javanese people and Osing Banyuwangi—which prioritizes indirect communication, full of small talk, and a stubborn attitude (*ewuh pakewuh*)—are required to deal with Western tourists who are oriented towards *Low-Context Culture* which is very straightforward, explicit, and *to the point*. Faced with this radical difference, waiters voluntarily suppress their cultural egos in order to provide information in a transparent, direct, and objective manner. The ability of waiters to shift their psychological orientation from cultural ego to cultural empathy makes them able to accept the outspoken style of Western tourists in a professional manner without feeling offended, which is the main key to achieving mutual *understanding*.

On the other hand, this study found that the interaction process is still not free from multidimensional intercultural communication barriers, including linguistic barriers (*linguistic* barriers) and non-linguistic barriers (*cultural and behavioral* barriers). Linguistic barriers stem from limited levels of English proficiency, a thick diversity of accents from

the tourist's home country (such as French or Japanese accents), and the use of local slang lexicons that are not learned in school. Meanwhile, non-linguistic barriers arise from interpretive bias against non-verbal codes, where loud voice volumes, intense eye contact, and stern facial expressions from foreign tourists have triggered psychological tension and misunderstandings for local waitresses as they are perceived as an outpouring of anger or dissatisfaction.

To bridge these barriers, *waiters* are not passive but rather implement a combination of adaptive communication strategies that include verbal, non-verbal tactics and the integration of modern technology. Non-verbally, waitresses rely on visual accommodations in the form of *body language*, hand gestures, friendly smiles, and the use of photos of dishes on the *visual menu board* as a safety net when verbal communication is at an impasse. Verbalistically, the modification strategy is carried out through language simplification techniques (*language simplification*) by reducing sentences to essential keywords (*keywords*), slowing down the tempo of speaking, and repeating *them* periodically. In addition, the use of digital translator applications on devices is also optimized as a tactical instrument to ensure the accuracy of messages on crucial matters such as food allergies.

Overall, it can be concluded that intercultural interaction at Jawa Jiwa G-Land Resort has succeeded in running harmoniously thanks to the high practical cultural intelligence (*practical cultural intelligence)* possessed by the *waiters*. Through a combination of informal language convergence (such as the use of the greetings *"Mate"* and *"Bro"*), mental flexibility in dealing with *low-context* characters, and agile service strategies in the field, the *waiters* managed to transform geographical isolation and rigid cultural barriers into an interactive, solution-based, and inclusive service space. This convergence adaptability ultimately not only secures *service excellence* standards, but also transforms daily service transactions into a form of cultural exchange that is mutually respectful and beneficial to both parties.

5.2 Research implications

5.2.1 Theoretical implications

This research makes a significant theoretical contribution to the study of communication science, especially in enriching the literature on *Communication Accommodation Theory* in the context of the *niche tourism industry*. Findings in the field expand the application of this theory by showing that convergence strategies do not only occur at the superficial linguistic level, but involve psychological accommodation and the cutting of formal regulations (SOPs) in order to integrate with the dominant subculture of tourists, namely *surfer culture*. This proves that communication adaptation in intercultural interactions

is very situational and dynamic, where local communicators can make extreme shifts in speech styles (*casual speaking style*) to reduce social distance (*social distance*) and build organic emotional closeness (*rapport*) in the work environment.

In addition, this study provides new conceptual depth to the dichotomy discourse of *High-Context Culture* and *Low-Context Culture* of Edward T. Hall. The reality in Java Jiwa G-Land shows that the clash of cultures between local waiters (Java-Osing) who are full of skepticism (*ewuh pakewuh*) and Western tourists who *to the point* do not always lead to conflict or communication failure. This research introduces the concept of "cognitive leap", in which individuals from high-context cultures are able to voluntarily suppress the egos of their home culture and adopt a low-context communication style in favor of the demands of professionalism. This ability to shift the orientation from cultural ego to cultural empathy proves that a person's cultural characteristics are not static, but can be negotiated and trained adaptively through practical cultural intelligence (*practical cultural intelligence*).

Finally, the results of this study enrich the study of the influence of spatial factors on intercultural communication patterns. The geographical isolation of Java Jiwa G-Land, which is located deep within Alas Purwo National Park, has proven to function as an intense and repetitive interaction space. These isolated environmental factors force and stimulate the melting of structural boundaries between local workers and foreign tourists, thereby accelerating the process of communication convergence from transactional to more personal and intimate interactions. Thus, this study emphasizes that physical space and geographical isolation have a crucial role in accelerating the process of *mutual understanding* and assimilation of intercultural communication in the service arena.

5.2.2 Practical implications

Practically, the results of this study can be a strategic guide for the management of Jawa Jiwa G-Land Resort and similar hotel industries in developing more flexible Standard Operating Procedures (SOPs). Management should not be trapped in rigid and formal standardization of conventional hotel services if the market segmentation faced is a certain subcultural community such as surfers. Management needs to legalize or institutionalize polite but familiar casual communication patterns as part of a *service excellence* strategy. This regulatory flexibility is important to create an inclusive and culturally friendly resort atmosphere, which can ultimately increase the loyalty of foreign tourists to come back.

For waitresses and *frontliners* in the tourism industry, this research implies the importance of mastering practical

cultural intelligence in addition to foreign language skills. Waitresses must be aware that dealing with complaints or outspoken Western tourists requires anxiety management and psychological maturity so that they are not taken to heart or perceived as arrogance. In addition, skills in combining verbal techniques (simplification of sentences and *repeat orders*), non-verbal communication (sign language and visual menus), and dexterity in utilizing digital technology (translator applications) must be used as basic competencies that are trained independently to mitigate the risk of operational errors in the field.

For regional tourism policy makers and job training institutions in Banyuwangi, this study provides implications for the importance of integrating a cross-cultural training curriculum (*cross-cultural training*) based on local wisdom. English language training for local people working in the tourism sector should not only teach grammar, but also introduce the diversity of international accents (*world Englishes), global* slang *lexicons* , and the psychological character of tourists from different parts of the world. By equipping local workers with mature intercultural adaptability without losing their original identity (such as the nature *of andhap arsor*), nature-based tourist destinations and special interests in Banyuwangi can compete in the international arena by maintaining the charm of local hospitality.

5.3 Limitations of research

The study has been attempted to be comprehensive, but the researchers realized that there were some limitations that could not be avoided in the process. The first limitation relates to the one-way perspective of data collection (*one-sided perspective*). This research only focuses on the point of view, construction of meaning, and experience of the subject from the side of *local waiters* as service providers. The researchers have not involved perceptions, feedback, or communication experiences that are directly felt by foreign tourists as service recipients. This causes the dynamics of intercultural interaction presented to be not fully balanced because it does not include mutual evaluation of the two parties involved in the communication process.

limitation lies in the homogeneity of the demographic characteristics of the tourists studied. Given that the research location is in Jawa Jiwa G-Land Resort which is very close to world-class surfing destinations, the majority of foreign informants faced by *waiters* are concentrated in *surfer culture*, most of which come from Western cultural clusters with low-context communication patterns (*culture*).low context), such as Australia, the United States, and Europe. This condition makes the research findings on casual communication patterns and verbal accommodation

strategies (such as the use *of "Mate"* or *"Bro"* greetings) very specific and contextual. As a result, these findings are not necessarily generalized or applied to conventional hospitality industries that cater to foreign tourists with non-surfer characteristics or tourists who come from other high-context cultural clusters such as East Asia or the Middle East.

limitation relates to methodological aspects and technical obstacles in the field during the data collection process. This study relies heavily on in-depth interview methods and observations in a limited time scope. Because *waiters* have to maintain a dynamic work rhythm in the midst of busy restaurant operations, the intensity of interviews sometimes experiences technical interruptions. In addition, the geographical isolation factor in Alas Purwo National Park, which has limited access to communication networks and mobility, also limits the ability of researchers to conduct more intimate *longitudinal observations* of variations in the non-verbal communication behavior of staff during different seasons (*high/low* seasons).

5.4 Suggestions

Based on the conclusions, implications, and limitations of the research that have been described previously, the researcher formulated several academic and practical suggestions that are expected to make a constructive contribution to the development of communication science and to the tourism industry in the field. The first suggestion was addressed to the management of Jawa Jiwa G-Land Resort to formally legalize the operational flexibility of this service through the preparation of *an adaptive Cultural Hospitality SOP*. Management should make room for waiters to continue to use a polite but familiar casual communication approach, as it has proven to be effective in building emotional attachment with the surfer subculture tourists. However, management also needs to facilitate staff with cross-cultural training (*cross-cultural training*) on a regular basis as well as the introduction of variations of global English accents (*world Englishes*) to minimize psychological anxiety and improve work professionalism when dealing with communication crisis situations.

The second suggestion is addressed to *waiters* who serve on the front line of service to continue to hone their practical cultural intelligence (*practical cultural intelligence)* independently. Waiters are advised to maintain the noble values of local hospitality such as the *andhap asor* (humility) nature of Javanese-Osing culture, but must remain firm and flexible to make the cognitive leap towards *low-context* communication when dealing with Western tourists. When faced with crucial language barriers, waiters are expected to not hesitate to combine

simplified verbal confirmation with the maximization of visual aids and the use of digital translator applications, especially to ensure the accuracy of sensitive information such as guests' food preferences or allergies.

The third suggestion is aimed at future researchers who are interested in studying the field of intercultural communication in the tourism industry of special interest. Given that this study has limitations because it only focuses on a one-way perspective from the side of local waitresses, the next researcher is advised to conduct a two-way research (*dyadic approach*) by involving foreign tourists directly as informants to obtain more balanced and comprehensive data. In addition, researchers can also expand the research loci on tourism destinations that have more heterogeneous tourist demographic characteristics (non-surfers) or test this phenomenon using other intercultural communication theories that focus more on the management aspects of anxiety and uncertainty, such as *Anxiety/Uncertainty Management (AUM) Theory*.

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APPENDIX

APPENDIX 1: Guindance Cards



6/10/26, 6:34 PM SISTEM INFORMASI MANAJEMEN AKADEMIK UMSYA BLOKAGUNG ::

NIM	2241221003
NAMA	KURNIAWAN RIGQI SUPRAYOGI
FAKULTAS	TARBIYAH DAN KEGURUAN
PROGRAM STUDI	S1 TADRIS BAHASA INGGRIS
PERIODE	20252
JUDUL	STUDENTS DEPENDENCY ON AI IN ENGLISH LEARNING A QUALITATIVE STUDY ON ITS IMPACT ON CRITICAL THINKING

No	Periode	Tanggal Mulai	Tanggal Selesai	Uraian Masalah	Bimbingan
1	20251	20 Januari 2026	20 Januari 2026	identification of key theories and previous studies	find the latest update of article, describe and find the gap
2	20251	30 Januari 2026	30 Januari 2026	Research instruments	consider the most appropriate research instrument and construct based on its need
3	20251	01 Januari 2026	10 Januari 2026	Data sources and participants	think on how you get the subject of research and how to obtain the datam
4	20251	27 Desember 2025	31 Desember 2025	Research design	use present and future tense in describing the sequence of research
5	20251	13 Desember 2025	20 Desember 2025	Research methodology overview	determine and use the most appropriate research method
6	20251	29 November 2025	06 Desember 2025	Scope and limitations of the study	student must know their limit in dealing with what and who involve in his research
7	20251	15 November 2025	22 November 2025	Refinement of research title	student has to write research topic with engaging wording
8	20251	01 November 2025	08 November 2025	Topic exploration and problem identification	students are suggested trending issue in ELT

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APPENDIX 2: Certificate of having conducted research

UNIVERSITAS KH. MUKHTAR SYAFAAT
FAKULTAS TARBIYAH DAN KEGURUAN
Blokagung – Banyuwangi
UIMSYA
Alamat : PP. Darussalam Blokagung Banyuwangi, No Hp : 08113129333
E-Mail: official@uimsya.ac.id, Website: uimsya.ac.id, Kode Pos : 68491

Nomor : 51.2.12/131.145/ UIMSYA/FTK/B.7/V/2026
Lamp. : -
Hal : **Pengantar Penelitian**

Kepada Yang Terhormat:
Kepala Jawa Jiwa Camp
Tegaldlimo, Banyuwangi
Di - Tempat

Assalamu'alaikum warahmatullahi wabarokatuh

Yang bertanda tangan di bawah ini Dekan Fakultas Tarbiyah dan Keguruan (FTK) Universitas KH. Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi, memohonkan izin penelitian atas mahasiswa kami:

Nama	: Kurniawan Risqi Suprayogi
TTL	: Denpasar, 28 Maret 204
NIM	: 2211221003
Fakultas	: Tarbiyah dan Keguruan (FTK)
Program Studi	: Tadris Bahasa Inggris (TBIG)
Alamat	: Denpasar, Bali
Dosen Pembimbing	: Faiqotur Rizkiyah, M.Pd..

Untuk dapat diterima melaksanakan penelitian di lembaga yang Bapak/Ibu pimpin, dalam rangka penyelesaian program **tugas akhir skripsi**.
Adapun judul penelitiannya adalah: ***"Cross-Cultural Interaction In Tourism Service: An Intercultural Communication Study Of Waiters And Foreign Tourists At Jawa Jiwa G-Land, Alas Purwo"***.

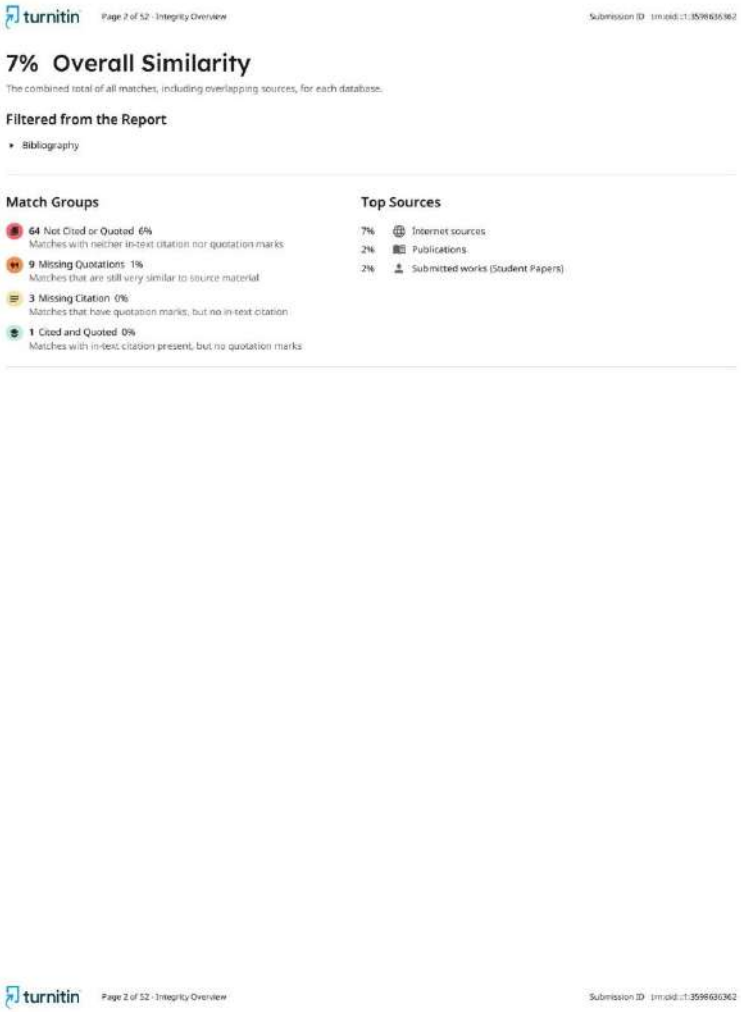
Atas perkenan dan kerja samanya yang baik diucapkan banyak terima kasih.

Wassalamu'alaikum warahmatullahi wabarokatuh.

Blokagung, 23 Mei 2026
Dekan

Dr. Zulfi Zumala Dwi Andriani, S.S., M.A.
NUPTK. 6554762663230193

APPENDIX 3: Plagiarism certificate



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APPENDIX 4: research documentation



picture1: Interview with staf waitress at G-Land



picture2: Interview with waitress at G-Land

APPENDIX 5: Documentation

Waiters Trancript 1

A : Assalamu'alaikum Wr. Wb. Selamat pagi, Mas. Perkenalkan, saya Kurniawan, mahasiswa yang sedang melakukan penelitian mengenai komunikasi antarbudaya antara waiter di Jawa Jiwa G-Land. Apakah Mas bersedia menjadi narasumber dalam penelitian ini?

C: Wa'alaikumussalam Wr. Wb. Ya, silakan.
A: Sudah berapa lama Mas bekerja sebagai waiter di Jawa Jiwa G-Land?
C : Kurang lebih sudah tiga tahun saya bekerja di sini sebagai waiter.
A : Apakah dalam pekerjaan sehari-hari Mas sering melayani wisatawan mancanegara?
C : Iya, hampir setiap hari. Karena sebagian besar tamu yang datang ke Jawa Jiwa G-Land adalah wisatawan asing, terutama dari Australia, Eropa, Amerika, dan beberapa negara Asia seperti Jepang dan Korea.
A : Bagaimana biasanya Mas memulai komunikasi dengan wisatawan mancanegara ketika mereka datang ke restoran?
C : Biasanya saya langsung menyapa mereka dengan senyum, lalu mengucapkan salam seperti *"Good morning"* atau *"Good afternoon, welcome to Jawa Jiwa G-Land."* Setelah itu saya mempersilakan mereka duduk dan memberikan menu. Menurut saya, keramahan di awal itu penting supaya tamu merasa nyaman.
A : Bagaimana cara Mas berkomunikasi dengan wisatawan mancanegara selama proses pelayanan?
C : Saya menggunakan bahasa Inggris yang sederhana dan mudah dipahami. Saya juga berbicara pelan-pelan supaya mereka bisa menangkap apa yang saya sampaikan. Kalau menjelaskan menu, saya tidak menggunakan istilah yang rumit dan selalu memastikan tamu memahami penjelasan saya.
A : Selain komunikasi secara lisan, apakah Mas juga menggunakan komunikasi nonverbal saat melayani wisatawan?
C : Iya, tentu. Saya selalu berusaha tersenyum, menjaga kontak mata, menganggukkan kepala ketika mendengarkan tamu, dan menggunakan gerakan tangan untuk menunjuk menu atau menunjukkan arah. Kadang-kadang komunikasi nonverbal justru lebih membantu ketika ada kendala bahasa.

A : Bagaimana Mas menyesuaikan cara berkomunikasi dengan wisatawan yang berasal dari latar belakang budaya yang berbeda?
C : Saya melihat dulu karakter tamunya. Misalnya wisatawan Australia biasanya lebih santai, jadi saya juga menyesuaikan cara berbicara agar lebih santai tetapi tetap sopan. Kalau wisatawan Jepang biasanya lebih tenang dan formal, jadi saya berbicara lebih pelan dan menjaga etika. Intinya saya berusaha menghargai kebiasaan mereka.
A : Hambatan komunikasi apa yang paling sering Mas alami saat melayani wisatawan mancanegara?
C : Hambatan yang paling sering itu perbedaan bahasa dan aksen. Kadang tamu berbicara terlalu cepat atau menggunakan logat yang sulit dipahami. Selain itu, ada juga beberapa istilah yang belum pernah saya dengar sehingga saya harus meminta mereka mengulang penjelasannya.
A : Apa yang biasanya Mas lakukan ketika mengalami hambatan komunikasi tersebut?
C : Saya biasanya meminta maaf terlebih dahulu, lalu meminta tamu mengulangi ucapannya secara perlahan. Kalau masih belum paham, saya menunjukkan gambar menu atau menggunakan aplikasi Google Translate. Saya lebih memilih memastikan kembali daripada salah mencatat pesanan tamu.
A : Strategi komunikasi apa yang paling sering Mas gunakan agar tidak terjadi kesalahpahaman dengan wisatawan?
C : Yang paling sering saya lakukan adalah mengulang kembali pesanan tamu sebelum saya input ke dapur. Saya juga menggunakan kalimat yang sederhana, berbicara lebih pelan, dan memanfaatkan gambar pada menu. Kalau memang diperlukan, saya menggunakan aplikasi penerjemah agar informasi yang saya sampaikan benar-benar dipahami tamu.
A : Bagaimana respon wisatawan terhadap cara Mas berkomunikasi selama memberikan pelayanan?
C : Alhamdulillah sebagian besar responnya baik. Mereka biasanya tersenyum, mengucapkan terima kasih, bahkan ada yang memuji pelayanan kami karena kami berusaha membantu mereka. Walaupun kadang ada kendala bahasa, mereka tetap menghargai usaha kami untuk berkomunikasi.
A : Bagaimana suasana interaksi antara Mas dan wisatawan selama proses pelayanan?
C : Menurut saya suasananya cukup nyaman dan akrab. Memang kadang ada sedikit kesalahpahaman karena perbedaan bahasa atau budaya, tetapi biasanya bisa diselesaikan dengan

komunikasi yang baik. Setelah beberapa saat, suasananya menjadi lebih santai dan komunikasi berjalan lancar.
A : Bagaimana biasanya Mas mengakhiri pelayanan kepada wisatawan mancanegara?
C : Setelah tamu selesai makan, saya biasanya menanyakan apakah makanan dan pelayanannya sudah sesuai. Kemudian saya mengucapkan terima kasih atas kunjungannya dan berharap mereka bisa datang lagi ke Jawa Jiwa G-Land. Biasanya mereka juga membalas dengan ramah dan mengucapkan terima kasih sebelum meninggalkan restoran.

Waiters Trancript 2

A : Assalamu'alaikum Wr. Wb. Selamat siang, Mbak. Perkenalkan saya Kurniawan, mahasiswa yang sedang melakukan penelitian mengenai komunikasi antarbudaya antara waiter
C : Wa'alaikumussalam Wr. Wb. Iya, silakan Mas. Semoga saya bisa membantu penelitian Mas.

A : Sudah berapa lama Mbak bekerja di Jawa Jiwa G-Land?
C : Saya sudah sekitar empat tahun bekerja di sini sebagai waitress. Selama itu saya hampir setiap hari melayani tamu asing.

A : Apakah Mbak sering berinteraksi dengan wisatawan mancanegara?
C : Iya, hampir setiap hari. Di sini memang tamunya lebih banyak wisatawan asing dibandingkan wisatawan lokal, apalagi saat musim surfing. Jadi mau tidak mau kami harus terbiasa berkomunikasi dengan mereka.

A : Bagaimana biasanya Mbak memulai komunikasi dengan wisatawan mancanegara ketika mereka datang ke restoran?
C : Biasanya saya langsung menyapa mereka sambil tersenyum. Saya mengucapkan, *"Good morning"* atau *"Good afternoon, welcome to Jawa Jiwa."* Setelah itu saya persilakan mereka duduk dan memberikan buku menu. Saya berusaha membuat mereka merasa nyaman sejak pertama datang karena menurut saya kesan pertama itu penting.

A : Bagaimana cara Mbak berkomunikasi dengan wisatawan mancanegara selama memberikan pelayanan?

C : Saya menggunakan bahasa Inggris yang sederhana. Saya tidak memakai kalimat yang terlalu panjang karena takut mereka justru bingung. Saya juga berbicara pelan dan jelas. Kalau mereka bertanya tentang makanan, saya jelaskan satu per satu dengan bahasa yang mudah dipahami.

A : Selain komunikasi secara lisan, apakah Mbak juga menggunakan komunikasi nonverbal?
C : Iya, sering. Saya biasanya tetap tersenyum, menjaga kontak mata, lalu menunjuk gambar menu ketika menjelaskan makanan. Kadang saya juga menggunakan gerakan tangan untuk menunjukkan arah atau menjelaskan sesuatu. Menurut saya, bahasa tubuh itu sangat membantu kalau ada kendala bahasa.

A : Bagaimana Mbak menyesuaikan cara berkomunikasi dengan wisatawan yang berasal dari budaya yang berbeda?
C : Saya melihat dulu karakter tamunya. Ada tamu yang suka diajak ngobrol, ada juga yang lebih pendiam. Kalau tamunya terlihat santai, saya juga lebih santai saat berbicara. Tapi kalau tamunya lebih formal, saya menyesuaikan supaya tetap sopan. Intinya saya berusaha menghargai kebiasaan mereka.

A : Hambatan komunikasi apa yang paling sering Mbak alami saat melayani wisatawan mancanegara?
C : Yang paling sering itu perbedaan aksen. Kadang mereka berbicara terlalu cepat atau logatnya berbeda, jadi saya kurang memahami apa yang mereka maksud. Pernah juga ada tamu yang menggunakan istilah makanan yang belum pernah saya dengar, jadi saya harus bertanya lagi supaya tidak salah.

A : Apa yang biasanya Mbak lakukan ketika mengalami hambatan komunikasi tersebut?
C : Biasanya saya meminta mereka mengulangi ucapannya dengan pelan-pelan. Kalau masih belum paham, saya menunjukkan gambar menu atau menggunakan Google Translate. Saya juga mengulang kembali pesanan mereka supaya benar-benar sesuai. Menurut saya lebih baik bertanya lagi daripada salah memberikan pesanan.

A : Strategi komunikasi apa yang paling sering Mbak gunakan agar tidak terjadi kesalahpahaman?

C : Saya selalu berusaha menggunakan bahasa yang sederhana, berbicara dengan pelan, lalu mengulang pesanan sebelum saya masukkan ke sistem. Kalau ada kata yang sulit dipahami, saya menggunakan gambar menu atau aplikasi penerjemah. Cara itu cukup membantu selama saya bekerja di sini.

A : Bagaimana respon wisatawan terhadap pelayanan yang Mbak berikan?
C : Alhamdulillah kebanyakan responnya baik. Mereka biasanya tersenyum, mengucapkan terima kasih, bahkan ada yang memuji pelayanan kami. Ada juga tamu yang setiap tahun datang ke sini dan masih ingat dengan saya. Senang rasanya kalau mereka merasa nyaman dengan pelayanan yang kami berikan.

A : Bagaimana suasana interaksi antara Mbak dan wisatawan selama proses pelayanan?
C : Menurut saya suasananya cukup menyenangkan. Walaupun kadang ada kendala bahasa, biasanya tidak sampai menjadi masalah besar karena kami sama-sama berusaha saling memahami. Kalau komunikasinya sudah lancar, tamu biasanya jadi lebih akrab dan sering mengajak ngobrol tentang pantai, ombak, atau budaya Indonesia.

A : Bagaimana biasanya Mbak mengakhiri pelayanan kepada wisatawan mancanegara?
C : Setelah mereka selesai makan, saya biasanya menghampiri lagi dan bertanya apakah makanan dan pelayanannya sudah sesuai. Kalau mereka bilang puas, saya mengucapkan terima kasih dan berharap mereka menikmati liburannya di Banyuwangi. Biasanya saya juga mengucapkan, *"Thank you for coming. Have a nice day and enjoy your holiday."* Mereka biasanya membalas dengan senyum dan mengucapkan terima kasih sebelum pulang

Author profle



NAME:	KURNIAWAN RISQI SUPRAYOGI
TTL:	DENPASAR 28 MARCH 2004
VILLAGE:	ACCELERATION
SUB-DISTRICT:	WEST DENPASAR
DISTRICTS:	DENPASAR
PROVINCES:	OR

HISTORY OF FORMAL EDUCATION:

1. MI Almiftah (2011 to 2017)
2. MTS Miftahul Ulum (2017 to 2019)
3. SMK Darussalam (2019 to 2022)
4. Muhtar Intercession University (2022 to present)

HISTORY OF NON-FORMAL EDUCATION

1. Madrasah Diniyah Al-Amiriyah

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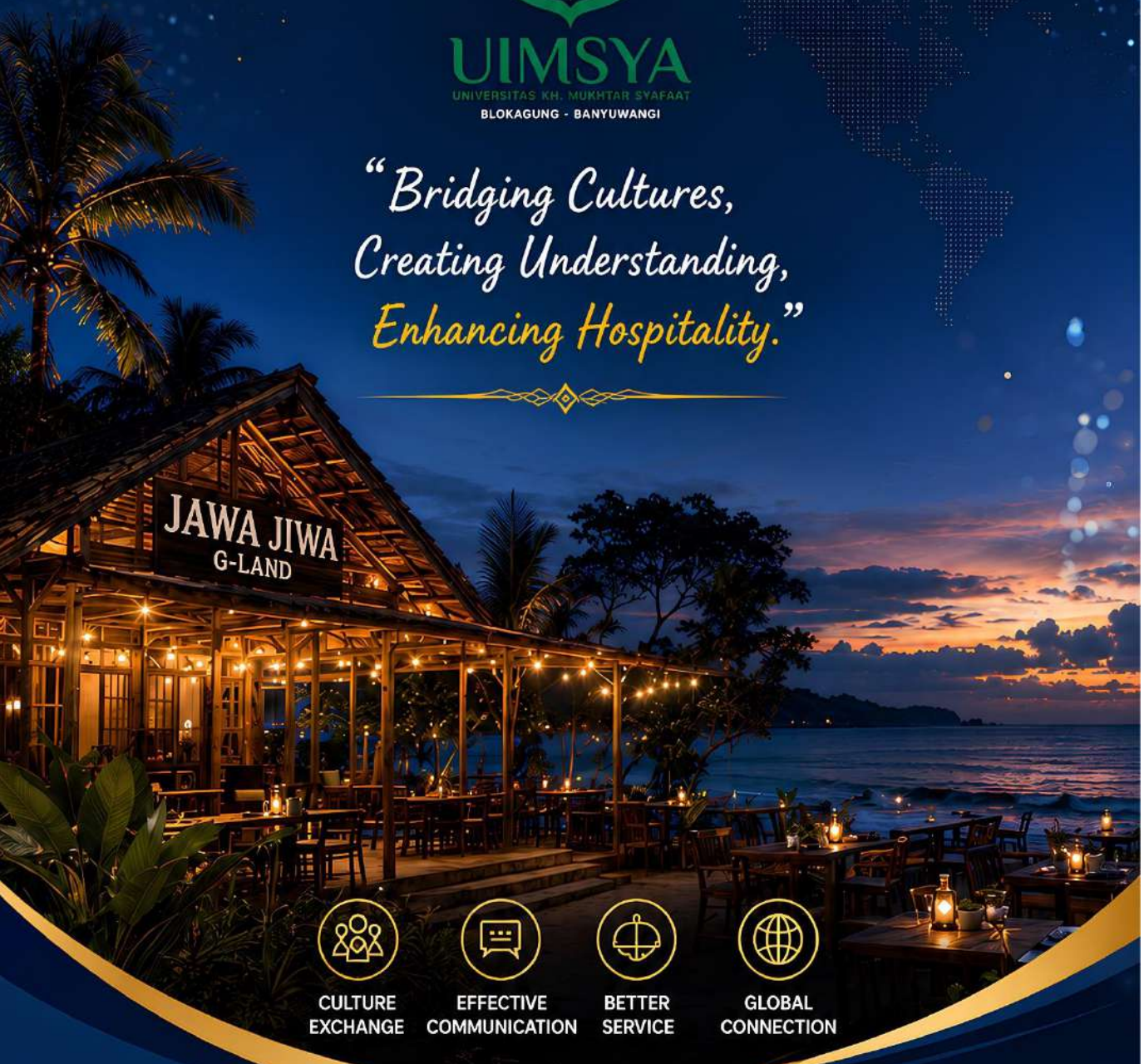

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