

From Stereotypes to Understanding: A Phenomenological Study of Javanese Students' Perceptions of Madurese Peers in Islamic Boarding Schools

Tri Kurnia Wati¹, Setyo Utami^{2*}

^{1,2} Universitas Al-Falah As-Sunniah, Jember, Indonesia

*Email: setyoutami@uas.ac.id

* corresponding author

ARTICLE INFO

Article history

Revised: 6 February 2026

Accepted: 25 February 2026

Keywords

Intercultural Communication

Stereotype

Phenomenology

Pesantren

Students

ABSTRACT

This study aims to examine Javanese students' lived experiences in interpreting intercultural interactions with Madurese peers in Islamic boarding schools. A qualitative phenomenological approach was employed to capture the subjective meanings of these experiences. Data were collected through in-depth interviews with two purposively selected Javanese students who engaged in daily interactions with Madurese peers. The data were analyzed using thematic analysis through phenomenological reduction. The findings indicate that participants initially held media-driven stereotypes portraying Madurese students as aggressive and emotionally expressive. However, sustained interaction within the *pesantren* context led to a gradual shift in perception, with Madurese peers being understood as calm and approachable. Differences in vocal intonation, which initially caused misunderstanding, were later interpreted as culturally shaped communication styles rather than indicators of negative intent. This study underscores that intercultural understanding is constructed through continuous lived experience and plays a crucial role in reducing stereotypes in multicultural educational settings.

1. Introduction

Intercultural communication is a communication process that involves individuals with different cultural backgrounds¹. Differences in cultural backgrounds affect how individuals understand and interpret messages, which can potentially lead to misunderstandings in social interactions². A person's communication patterns are also influenced by the language, norms, and values that apply in their respective cultures. Martin and Nakayama (2013, 2015, 2022)³

¹ Tetiana Voiitik and Tetiana Kopeykina, 'Intercultural Communication and Cultural Stress of Foreign Students', *ScienceRise: Pedagogical Education*, 1 (62), 2025, 26–31 <<https://doi.org/10.15587/2519-4984.2025.326517>>.

² Mailin Mailin and others, 'Exploring Intercultural Communication in Indonesia: Cultural Values, Challenges, and Strategies', *Journal of Namibian Studies: History Politics Culture*, 33 (2023) <<https://doi.org/10.59670/jns.v33i.657>>.

³ Judith N. Martin and Thomas K. Nakayama, 'Thinking Dialectically About Culture and Communication', in *The Global Intercultural Communication Reader*, 2013 <<https://doi.org/10.4324/9780203508534-21>>; Judith N. Martin and Thomas K. Nakayama, 'Reconsidering Intercultural (Communication) Competence in the Workplace: A Dialectical Approach', *Language and Intercultural Communication*, 15.1 (2015)

explain that intercultural communication is influenced by differences in values, norms, and communication styles, which can lead to misunderstandings if not accompanied by cross-cultural understanding.

The diversity of language and culture in Indonesia is both a national treasure and a significant challenge for social integration. In educational contexts, this phenomenon is particularly evident in Islamic boarding schools (*pesantren*)⁴, which host students from diverse ethnic backgrounds. However, this diversity is often accompanied by deep-seated prejudices that emerge even before direct interaction occurs⁵. This study is crucial because, amidst the powerful flow of digital information, stereotypes are often formed externally and brought into educational environments that are religiously homogeneous but culturally heterogeneous⁶. Understanding these dynamics is essential for maintaining social harmony in multicultural educational settings.

In this context, verbal communication is the primary means of conveying messages, both orally and in writing, and serves as a tool for negotiating meaning in social interactions⁷. In the context of a multicultural society, including in the *pesantren* environment, intercultural communication is an important aspect in building harmonious social relations. Research conducted by Nur Azizah et al. (2023)⁸ shows that cultural differences between Javanese and Madurese *santri* influence the communication strategies used in *pesantren* life. The study emphasizes the importance of adjusting communication patterns to reduce the potential for conflict arising from differences in speech styles and cultural habits.

These differences in communication styles are often reinforced by preconceptions formed before direct interaction between individuals from different cultural backgrounds⁹. Cultural stereotypes often emerge as a major challenge in intercultural communication because they simplify complex cultural identities into generalized assumptions¹⁰. According to Aleksandrova et al. (2024)¹¹, stereotypes function as cognitive frameworks that influence expectations and

<<https://doi.org/10.1080/14708477.2014.985303>>; Judith N Martin and Thomas K Nakayama, 'How Does Language Play a Role in Intercultural Communication Today?', *Journal of Teaching and Education for Scholars (JOTES)*, 1 (2022).

⁴ Ujang Saepullah, 'Cultural Communications of Islamic Boarding Schools in Indonesia', *AL-ISHLAH: Jurnal Pendidikan*, 13.3 (2021), 2188–2202 <<https://doi.org/10.35445/alishlah.v13i3.1154>>.

⁵ Muhaemin Latif and Erwin Hafid, 'Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia', ed. by Luis Tinoca, *Cogent Education*, 8.1 (2021) <<https://doi.org/10.1080/2331186X.2021.1968736>>.

⁶ Pariyanto Pariyanto and others, 'Intercultural Communication Skills for Students of Sabilul Rahmah International Islamic Boarding School Pacet, Mojokerto', *Journal of Community Service and Empowerment*, 6.1 (2025), 233–42 <<https://doi.org/10.22219/jcse.v6i1.34266>>.

⁷ Sefthian Sefthian and Aulia Rizka, 'Menganalisis Tantangan Komunikasi Bisnis Dalam Lingkungan Lintas Budaya', *Jurnal Ilmu Sosial, Manajemen, Akuntansi Dan Bisnis*, 2.01 (2025), 37–45 <<https://doi.org/10.70508/k68j3g97>>.

⁸ Mei Nur Azizah, Muhammad Hazin, and Siti Mariyam, 'Analisis Komparatif Stereotip Budaya Madura Oleh Etnik Jawa Di Desa Jaddung Pamekasan', *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah*, 4.1 (2023) <<https://doi.org/10.19105/meyarsa.v4i1.7513>>.

⁹ Weihong Guo, 'Conflict Resolution in Intercultural Communication: Strategies for Managing Cultural Conflicts', *Humanities and Social Sciences Communications*, 12.1 (2025), 73 <<https://doi.org/10.1057/s41599-025-04391-0>>.

¹⁰ T.A. Zhukova and others, 'Ethnic Stereotypes: Eliminating Prejudice in Intercultural Communication', *Revista Amazonia Investiga*, 13.77 (2024), 257–69 <<https://doi.org/10.34069/AI/2024.77.05.19>>.

¹¹ Olena Aleksandrova and others, 'Understanding Intercultural Communication as a Condition for Sustainable Development', *European Journal of Sustainable Development*, 13.2 (2024), 261 <<https://doi.org/10.14207/ejsd.2024.v13n2p261>>.

shape attitudes toward individuals from different cultural backgrounds, frequently leading to misinterpretation and communication barriers. In multicultural settings such as *pesantren*, these preconceptions may affect initial interactions even before direct interpersonal contact occurs¹².

In addition, Rizal (2025)¹³ examined stereotypes about the Madurese people from social, cultural, and religious perspectives. The results of this study show that cultural stereotypes are still ingrained and influence the way individuals view and interact with other groups. These findings indicate that stereotypes not only shape social perceptions but also impact the process of interpersonal communication in everyday life. In the Indonesian context, ethnic stereotypes are often reproduced through media narratives that portray certain cultural groups in a simplified and homogeneous manner¹⁴. Such representations contribute to the persistence of social distance and influence how individuals interpret intercultural encounters¹⁵.

This condition highlights the importance of examining intercultural communication as a process shaped not only by direct interaction but also by socially constructed meanings¹⁶. Although studies on intercultural communication and cultural stereotypes in Islamic boarding schools have been conducted, these studies generally focus on patterns or strategies of intercultural communication and the construction of stereotypes in general. Studies that specifically explore the subjective experiences of Javanese *santri* in interpreting stereotypes of Madurese *santri* in Islamic boarding schools through a phenomenological approach are still relatively limited. Therefore, this study was conducted to understand how *Javanese santri interpret their experiences of cross-cultural interactions in their daily lives at Islamic boarding schools*.

2. Research Method

This section outlines the methodological framework employed to investigate the lived experiences of Javanese students regarding their intercultural interactions. To ensure a comprehensive understanding of this social phenomenon, the research is structured into several key components, including the overarching research design, the selection of participants and research setting, as well as the systematic procedures for data collection and analysis.

2.1. Research Design

This study employs a qualitative approach with a phenomenological research design¹⁷ to explore the intricate layers of intercultural experiences. The phenomenological approach was specifically selected as it serves to uncover and reveal the profound meaning of an individual's subjective lived experience as it is interpreted by the research subject within a specific social

¹² Muhammad Hifdii Islam, 'Reimagining Islamic Education: Gus Dur's Vision For Multiculturalism And Social Harmony In Indonesian Pesantren', *BAHTSUNA: Jurnal Penelitian Pendidikan Islam*, 7.1 (2025), 20–27 <<https://doi.org/10.55210/bahtsuna.v7i1.540>>.

¹³ Muhammad Syaiful Rizal, 'Komunikasi Lintas Budaya Di Era Digital Sebagai Strategi Mengurangi Stereotip Terhadap Masyarakat Madura', *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 3.2 (2025) <<https://doi.org/10.47861/tuturan.v3i2.1808>>.

¹⁴ Suwardi Lubis and Riza Buana, 'Stereotypes and Prejudices in Communication between Chinese Ethnic and Indigenous Moslem in Medan City, North Sumatra Province – Indonesia', *Britain International of Humanities and Social Sciences (BloHS) Journal*, 2.2 (2020), 513–22 <<https://doi.org/10.33258/biohs.v2i2.252>>.

¹⁵ Thomas K. Nakayama and Judith N. Martin, 'Intercultural Communication and Dialectics Revisited', in *The Handbook of Critical Intercultural Communication: Second Edition*, 2023 <<https://doi.org/10.1002/9781119745426.ch3>>.

¹⁶ Jovana Vilimonović and Nataša Bakić-Mirić, 'The Impact of Stereotypes on Intercultural Communication', *Zbornik Radova Filozofskog Fakulteta u Pristini*, 54.1 (2024), 105–18 <<https://doi.org/10.5937/zrffp54-48293>>.

¹⁷ Adetayo Olaniyi Adeniran and Oluwadamisi Tayo-Ladega, 'Critical Analysis of Phenomenological Research Design in a Qualitative Research Method', *Management Analytics and Social Insights*, 1.2 (2024).

context. This design aligns with the principles of applied phenomenology, which prioritizes the understanding of human consciousness and daily life experiences. Furthermore, as emphasized by Yagi (2023)¹⁸, a phenomenological approach is essential in qualitative research to capture the "world of life" of the participants, allowing the researcher to gain an empathetic understanding of their social reality.

2.2. Research participants and Setting

The research was conducted at a prominent *pesantren* (Islamic boarding school) located in East Java, Indonesia. This setting was chosen because East Java is a significant cultural melting pot where Javanese and Madurese ethnicities frequently interact within a religious educational framework. The participants were selected using a purposive sampling technique, a method that ensures the selected individuals possess the specific characteristics and experiences relevant to the research objectives. Two Javanese students were chosen as primary informants based on the criteria that they had lived in the same dormitory as Madurese peers for at least one year. This duration was deemed sufficient for the participants to have experienced various stages of intercultural adjustment, from initial stereotyping to the development of mutual understanding. To maintain ethical standards and confidentiality, the names of the participants and the specific name of the *pesantren* are kept anonymous.

2.3. Data Collection Technique

Data were gathered through in-depth, semi-structured interviews designed to elicit rich, descriptive narratives from the participants. This technique allows for flexibility, enabling the researcher to probe deeper into specific emotional responses or significant events mentioned by the students. The interviews focused on the participants' pre-conceived notions of Madurese culture, their initial "culture shock" regarding communication styles, and the eventual shift in their perceptions. Each interview session was recorded with the participants' consent and transcribed verbatim to ensure that no nuance of their lived experience was lost during the documentation process.

2.4. Data Analysis Technique

The collected data underwent a rigorous thematic analysis through the lens of phenomenological reduction. A crucial step in this analysis was the implementation of "bracketing" (*epoché*), where the researchers consciously suspended their personal biases, prior knowledge, and assumptions about both Javanese and Madurese stereotypes to focus purely on the participants' statements. The analysis followed several stages: first, "horizontalizing" the data by treating every statement as having equal value; second, identifying significant statements related to the phenomenon; and third, clustering these statements into broader themes. This systematic approach ensures that the final findings reflect the authentic "essence" of the intercultural encounter as experienced by the Javanese students. This qualitative rigor is necessary to reach a level of understanding that cannot be achieved through quantitative or statistical methods alone.

3. Results and Discussion

The following section presents the integrated results and discussion of this study. The findings are categorized into thematic clusters that represent the essential structure of the Javanese students' lived experiences. This integration aims to provide a comprehensive

¹⁸ Ines Yagi, 'Phenomenological Research Design', in *Conflict-Related Sexual Violence against Men in the Democratic Republic of Congo*, 2023 <<https://doi.org/10.2307/jj.4820316.9>>.

understanding by linking empirical data from interviews with relevant theoretical frameworks in intercultural communication.

Table 1. The Transformation of Intercultural Perception among Javanese *Santri*

Dimensions of Experience	Pre-Interaction Phase (Mediated Expectations)	Interaction & Adjustment Phase (Lived Reality)	Post-Interaction Phase (Cognitive Re-evaluation)
Epistemological Source	Digital Media (TikTok, Instagram narratives)	Direct residency in the <i>pesantren</i> dormitory	Reflective interpersonal bonding
Perceived Social Persona	Aggressive, easily provoked, and tough	Discovery of " <i>Kalem</i> " (composed) behavior	Recognition of shared <i>Santri</i> identity
Linguistic Interpretation	Loud intonation as a sign of anger	Recognizing paralinguistic differences	Decoding intent over vocal intensity
Psychological State	High intercultural anxiety and avoidance	Cognitive dissonance and observation	Empathy, normalization, and acceptance

Notes:

1. *Kalem* is a local Javanese term for a composed, gentle, and non-aggressive personality.
2. Pre-interaction refers to the phase before the *santri* moved into the shared dormitory.

The results of the thematic analysis reveal a structured journey of the Javanese students' consciousness, categorized into thematic clusters that represent the essential structure of their experiences. In the initial phase, the informants described their mental state as one influenced by mediated expectations, where digital narratives from platforms like TikTok and Instagram frequently portrayed Madurese individuals through a lens of toughness. This initial stage reflects high intercultural anxiety and avoidance, created by media-driven stereotypes that established a social distance even before direct contact occurred. However, as the interaction and adjustment phase progressed through direct residency in the *pesantren* dormitory, the physical proximity began to dissolve these mental barriers. The informants noted that shared daily interactions acted as a "phenomenological correction" that slowly invalidated the aggressive stereotypes. The discovery of the "*kalem*" (composed) persona was a gradual realization born out of seeing the Madurese peers in their everyday moments, which directly contradicted the aggressive imagery previously held. This lived reality proved far more potent than any digital narrative, as it replaced an abstract category with a concrete interpersonal bond and an empathetic understanding of cultural diversity.

3.1. Digital Narratives and Pre-Contact Anxiety

Before entering the *pesantren* environment, the informants' perceptions of Madurese peers were not formed by personal experience, but rather by the consumption of digital media. The informants admitted that social media platforms, particularly TikTok and Instagram, frequently portrayed Madurese individuals through a lens of "toughness" and "emotional volatility." Participant A noted: "The thing is, the media often says that Madurese people are tough, so at first I was a little afraid of saying the wrong thing." This initial stage of experience reflects what is known as "intercultural anxiety." According to Salsabila et al. (2022)¹⁹, digital media plays a significant role in reproducing ethnic stereotypes among Gen Z by amplifying certain cultural traits while ignoring others. In this context, the Javanese students entered the *pesantren* with a "pre-packaged" set of expectations that influenced their early emotional preparedness. These media-driven stereotypes created a social distance even before the first greeting was exchanged.

¹⁹ Sonia Sinta Salsabila and others, 'Tantangan Pendidikan Multikultural Di Indonesia Di Zaman Serba Digital', *ANWARUL*, 2.1 (2022), 99–110 <<https://doi.org/10.58578/anwarul.v2i1.309>>.

This phenomenon aligns with the argument that in a digital age, prejudice is often a "mediated product" rather than a result of direct conflict.

3.2. Decoding Paralinguistic Difference

A central theme that emerged from the lived experiences of the informants was the encounter with the Madurese communication style, characterized by high volume and distinct accents. In Javanese culture, which typically values subtlety (*alus*) and indirectness, loud speech is often associated with anger or a lack of self-control. One informant shared: "Sometimes they do speak harshly, and at first I thought they were angry, but it turned out that wasn't the case." This misunderstanding is a classic example of paralinguistic dissonance. As highlighted by Broeder (2021)²⁰, non-verbal cues such as intonation and vocal intensity are often the primary sources of intercultural conflict. However, through the process of "epoché" or bracketing their initial shock, the informants began to realize that the "loudness" was a linguistic characteristic rather than an emotional state. This finding is further supported by Burga and Damapolii (2022)²¹, who emphasizes that understanding both verbal and non-verbal nuances in a *pesantren* setting is vital for social harmony. The participants' ability to distinguish between "form" (loud voice) and "intent" (friendly meaning) marks a critical milestone in their intercultural maturity.

3.3. Cultural Adjustment and Islamic Wisdom

In the final stage of their experience, the informants demonstrated a high level of cultural normalization. They no longer had to "think" about how to interpret a Madurese peer; it became a natural part of their social reality. "Now I can tell the difference. It's just the way they talk, it doesn't mean they're angry," stated one informant. This adjustment process is deeply influenced by the shared Islamic values inherent in the *pesantren* system. Principles of *ukhuwah* (brotherhood) and *tasamub* (tolerance) provide a moral compass that guides students toward mutual respect. Taembo et al. (2024)²² explain that Madurese social values are deeply rooted in Islamic ethics that prioritize harmony. Within this shared religious framework, the Javanese and Madurese students find a common ground that transcends ethnic differences. By focusing on their shared identity as *santri*, the participants were able to overcome their ethnocentric biases and adopt a more relativistic view of cultural diversity.

While this study provides deep insights into the subjective experiences of Javanese students, it is not without its limitations that should be addressed in future scholarly works. The phenomenological nature of this research focused on a small, purposively selected group of informants specifically two Javanese students who had lived with Madurese peers for at least one year to capture high-thickness data. Consequently, the findings represent specific lived experiences within a particular *pesantren* setting in East Java and may not be generalized to all Javanese students in different educational environments. Furthermore, this study primarily relied on in-depth, semi-structured interviews as the sole data collection technique to elicit rich, descriptive narratives regarding the transformation from mediated stereotypes to lived understanding. Future studies might benefit from incorporating ethnographic observations or a longitudinal approach to provide more nuanced data on the subtle behavioral changes that occur during the cultural adjustment process. Additionally, exploring the perspectives of the Madurese peers themselves would offer a more symmetrical understanding of the intercultural

²⁰ Peter Broeder, 'Informed Communication in High Context and Low Context Cultures', *Journal of Education, Innovation and Communication*, 3.1 (2021), 13–24 <<https://doi.org/10.34097/jecom-3-1-june21-1>>.

²¹ Muhammad Alqadri Burga and Muljono Damopolii, 'Reinforcing Religious Moderation through Local Culture-Based Pesantren', *Jurnal Pendidikan Islam*, 8.2 (2022), 145–62 <<https://doi.org/10.15575/jpi.v8i2.19879>>.

²² Maulid Taembo and others, 'Mengungkap Nilai Kehidupan Masyarakat Madura Melalui Analisis Makna Sastra Lokal Madura', *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, 9.2 (2024) <<https://doi.org/10.21107/metalingua.v9i2.27599>>.

dialogue taking place within the dormitory. As digital narratives continue to evolve, future researchers are encouraged to investigate how multicultural education policies in *pesantren* can be further integrated with digital literacy programs to mitigate the negative effects of mediated stereotypes, such as those found on TikTok and Instagram, before students enter diverse social environments.

4. Conclusion

The essence of the intercultural journey experienced by Javanese students in the *pesantren* environment lies in the transformative power of lived experience over mediated narratives. This study concludes that the internal shift from prejudice to empathy is a result of "phenomenological correction" where direct, daily interaction serves as the primary tool to dismantle digital stereotypes. The findings reveal that the initial anxiety experienced by Javanese students fueled by the aggressive imagery of Madurese individuals on social media is successfully neutralized through the discovery of the "*kalem*" (composed) persona in the shared dormitory space. This transition confirms that cultural reality is far more nuanced than the simplified tropes often presented in virtual spaces, highlighting the vital role of physical, communal living in fostering social cohesion.

This research contributes to the field of intercultural communication by demonstrating that paralinguistic differences, such as vocal intensity, should not be interpreted as barriers but as neutral cultural expressions that require contextual decoding. Theoretically, this study reinforces the Intergroup Contact Theory within a religious educational framework, suggesting that shared spiritual values in the *pesantren* act as a unifying force that facilitates the normalization of cultural differences. Practically, this study suggests that educational institutions should prioritize spaces for intensive and sustained intercultural contact to combat digital ethnocentrism. In conclusion, while stereotypes may be formed in the digital world, they are effectively deconstructed through the human warmth of direct interaction and the shared pursuit of knowledge within the inclusive environment of the *pesantren*.

References

- Adeniran, Adetayo Olaniyi, and Oluwadamisi Tayo-Ladega, 'Critical Analysis of Phenomenological Research Design in a Qualitative Research Method', *Management Analytics and Social Insights*, 1.2 (2024)
- Aleksandrova, Olena, Marina Kolinko, Alla Ishchuk, Mykola Kozlovets, Halyna Petryshyn, Alla Hotsalyuk, and others, 'Understanding Intercultural Communication as a Condition for Sustainable Development', *European Journal of Sustainable Development*, 13.2 (2024), 261 <<https://doi.org/10.14207/ejsd.2024.v13n2p261>>
- Broeder, Peter, 'Informed Communication in High Context and Low Context Cultures', *Journal of Education, Innovation and Communication*, 3.1 (2021), 13–24 <<https://doi.org/10.34097/jecom-3-1-june21-1>>
- Burqa, Muhammad Alqadri, and Muljono Damopolii, 'Reinforcing Religious Moderation through Local Culture-Based Pesantren', *Jurnal Pendidikan Islam*, 8.2 (2022), 145–62

- <<https://doi.org/10.15575/jpi.v8i2.19879>>
- Guo, Weihong, 'Conflict Resolution in Intercultural Communication: Strategies for Managing Cultural Conflicts', *Humanities and Social Sciences Communications*, 12.1 (2025), 73 <<https://doi.org/10.1057/s41599-025-04391-0>>
- Hifdil Islam, Muhammad, 'Reimagining Islamic Education: Gus Dur's Vision For Multiculturalism And Social Harmony In Indonesian Pesantren', *BAHTSUNA: Jurnal Penelitian Pendidikan Islam*, 7.1 (2025), 20–27 <<https://doi.org/10.55210/bahtsuna.v7i1.540>>
- Latif, Muhaemin, and Erwin Hafid, 'Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia', ed. by Luís Tinoca, *Cogent Education*, 8.1 (2021) <<https://doi.org/10.1080/2331186X.2021.1968736>>
- Mailin Mailin, Firmansyah, Amiruddin, Maulana Andinata Dalimunthe, Abdurrahman, and Achyar Zein, 'Exploring Intercultural Communication in Indonesia: Cultural Values, Challenges, and Strategies', *Journal of Namibian Studies: History Politics Culture*, 33 (2023) <<https://doi.org/10.59670/jns.v33i.657>>
- Martin, Judith N., and Thomas K. Nakayama, 'Reconsidering Intercultural (Communication) Competence in the Workplace: A Dialectical Approach', *Language and Intercultural Communication*, 15.1 (2015) <<https://doi.org/10.1080/14708477.2014.985303>>
- , 'Thinking Dialectically About Culture and Communication', in *The Global Intercultural Communication Reader*, 2013 <<https://doi.org/10.4324/9780203508534-21>>
- Martin, Judith N, and Thomas K Nakayama, 'How Does Language Play a Role in Intercultural Communication Today?', *Journal of Teaching and Education for Scholars (JOTES)*, 1 (2022)
- Nakayama, Thomas K., and Judith N. Martin, 'Intercultural Communication and Dialectics Revisited', in *The Handbook of Critical Intercultural Communication: Second Edition*, 2023 <<https://doi.org/10.1002/9781119745426.ch3>>
- Nur Azizah, Mei, Muhammad Hazin, and Siti Mariyam, 'Analisis Komparatif Stereotip Budaya Madura Oleh Etnik Jawa Di Desa Jaddung Pamekasan', *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah*, 4.1 (2023) <<https://doi.org/10.19105/meyarsa.v4i1.7513>>
- Pariyanto, Pariyanto, Luluk Ulfa Hasanah, Sharmini Abdullah, and Rozilawati Mahadi, 'Intercultural Communication Skills for Students of Sabilul Rahmah International Islamic Boarding School Pacet, Mojokerto', *Journal of Community Service and Empowerment*, 6.1 (2025), 233–42 <<https://doi.org/10.22219/jcse.v6i1.34266>>
- Rizal, Muhammad Syaiful, 'Komunikasi Lintas Budaya Di Era Digital Sebagai Strategi Mengurangi Stereotip Terhadap Masyarakat Madura', *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 3.2 (2025) <<https://doi.org/10.47861/tuturan.v3i2.1808>>
- Saepullah, Ujang, 'Cultural Communications of Islamic Boarding Schools in Indonesia', *AL-ISHLAH: Jurnal Pendidikan*, 13.3 (2021), 2188–2202 <<https://doi.org/10.35445/alishlah.v13i3.1154>>
- Salsabila, Sonia Sinta, Adinda Icha Rohmadani, Safira Rona Mahmudah, Nureza Fauziyah, and Rofa Afifah Noor Sholihatien, 'Tantangan Pendidikan Multikultural Di Indonesia Di Zaman Serba Digital', *ANWARUL*, 2.1 (2022), 99–110 <<https://doi.org/10.58578/anwarul.v2i1.309>>
- Sefthian, Sefthian, and Aulia Rizka, 'Menganalisis Tantangan Komunikasi Bisnis Dalam Lingkungan Lintas Budaya', *Jurnal Ilmu Sosial, Manajemen, Akuntansi Dan Bisnis*, 2.01 (2025), 37–45 <<https://doi.org/10.70508/k68j3g97>>
- Suwardi Lubis, and Riza Buana, 'Stereotypes and Prejudices in Communication between Chinese Ethnic and Indigenous Moslem in Medan City, North Sumatra Province – Indonesia', *Britain International of Humanities and Social Sciences (BIOHS) Journal*, 2.2 (2020), 513–22 <<https://doi.org/10.33258/biohs.v2i2.252>>
- Taembo, Maulid, Syekhfani Alif Akbar, Arif Rahman Maulana, and Hengky Fairuz Busthony,

- ‘Mengungkap Nilai Kehidupan Masyarakat Madura Melalui Analisis Makna Sastra Lokal Madura’, *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, 9.2 (2024) <<https://doi.org/10.21107/metalingua.v9i2.27599>>
- Vilimonović, Jovana, and Nataša Bakić-Mirić, ‘The Impact of Stereotypes on Intercultural Communication’, *Zbornik Radova Filozofskog Fakulteta u Pristini*, 54.1 (2024), 105–18 <<https://doi.org/10.5937/zrffp54-48293>>
- Voitik, Tetiana, and Tetiana Kopeykina, ‘Intercultural Communication and Cultural Stress of Foreign Students’, *ScienceRise: Pedagogical Education*, 1 (62), 2025, 26–31 <<https://doi.org/10.15587/2519-4984.2025.326517>>
- Yagi, Ines, ‘Phenomenological Research Design’, in *Conflict-Related Sexual Violence against Men in the Democratic Republic of Congo*, 2023 <<https://doi.org/10.2307/jj.4820316.9>>
- Zhukova, T.A., E.V. Sorokina, S. Yu. Dronova, D.V. Sukhorukova, and S.N. Khalevina, ‘Ethnic Stereotypes: Eliminating Prejudice in Intercultural Communication’, *Revista Amazonia Investiga*, 13.77 (2024), 257–69 <<https://doi.org/10.34069/AI/2024.77.05.19>>