

Intercultural communication patterns among the management of PMII Sunan Ampel Kediri Commissariat for the 2025/2026 period

Nurul Badi'ah¹, Prima Ayu Rizqi Mahanani², Mohammad Arif³

^{1,2} Islamic Communication and Broadcasting Study Program, Faculty of Ushuluddin and Da'wah, UIN Syekh Wasil Kediri
nurulbadi'ah335@gmail.com

Article Info

Article history:

Received Jul 15th, 2026

Revised Aug 5th, 2026

Accepted Aug 6th, 2026

Keyword:

intercultural communication;
communication patterns; student
organizations; PMII

ABSTRACT

This research is motivated by the diverse cultural backgrounds of the Indonesian Islamic Student Movement (PMII) Sunan Ampel Kediri Commissariat for the 2025/2026 period, which has the potential to create dynamics in the organizational communication process. Differences in language, customs, and perspectives between members make intercultural communication a crucial aspect in maintaining organizational harmony. This study aims to analyze intercultural communication patterns and identify supporting and inhibiting factors within the organization. The study used a qualitative approach with a descriptive research type. Data were collected through in-depth interviews, participant observation, and documentation of six administrators from different cultural backgrounds: Javanese, Sundanese, Ambonese, Sumatran, and NTT. Data analysis was conducted using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results of the study indicate that intercultural communication patterns among administrators consist of three patterns used situationally: a one-way pattern in formal forums such as meetings and cadre development activities, a two-way pattern in discussion and coordination forums, and a multidirectional pattern which is the most dominant pattern and reflects an open, participatory, and democratic organizational culture. Based on Pace and Faules' organizational communication theory and Gudykunst and Kim's intercultural communication model, cultural diversity has been shown to positively influence the dynamics of communication flow. Supporting factors for communication include the use of Indonesian as the language of instruction, mutual respect, tolerance for cultural differences, openness to communication, and cultural adaptability. Meanwhile, inhibiting factors include differences in regional languages, differences in verbal and nonverbal communication styles, limitations in digital communication media, cultural stereotypes, and differences in cultural perspectives and values. Thus, intercultural communication in the PMII Sunan Ampel Kediri Commissariat takes place dynamically and adaptively, where cultural diversity is both a strength and a challenge that can be managed by increasing cultural awareness, tolerance, and adaptability of all members.



© 2025 The Authors. Published by Nusantara Society Lab. This is an open access article under the CC BY license
(<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Indonesia is known as a country rich in ethnic, national, cultural, linguistic, and cultural diversity. This diversity is both a valuable asset and potentially a source of conflict if not managed properly, particularly in the realm of intercultural communication. A deep understanding of intercultural communication patterns is key to creating a harmonious social life amidst this diversity. As social beings, humans require interaction through communication, both verbal and nonverbal, which occurs within a social environment and is influenced by various cultural factors.

The Indonesian Islamic Student Movement (PMII) is a student organization that fosters the intellectual, social, and spiritual development of its members, grounded in Islamic and Indonesian values. The Sunan Ampel Kediri Branch of PMII oversees four faculties and nine sub-districts within the Syekh Wasil State Islamic University (UIN) Kediri. The diversity of these sub-districts contributes to the diverse cultural backgrounds of its members, from Javanese, Sundanese, Ambonese, Sumatran, and even East Nusa Tenggara (NTT), potentially creating challenges in communication among members.

Initial observations found that a number of administrators from outside Java experienced communication difficulties, particularly due to the use of regional languages by some native Javanese administrators in forums that should use Indonesian as the language of instruction. This situation emphasizes the importance of two-way communication and increased cultural sensitivity to minimize misunderstandings and support the harmony of diverse organizations. Based on this background, this study focuses on three questions, namely: (1) what are the patterns of intercultural communication that occur among the administrators of the PMII Sunan Ampel Kediri Commissariat for the 2025/2026 period; (2) what are the supporting factors for this intercultural communication; and (3) what are the inhibiting factors.

This research was analyzed using two main theoretical frameworks. First, the organizational communication theory of R. Wayne Pace and Don F. Faules, which explains that communication patterns in organizations are formed from interactions between individuals influenced by organizational culture and the cultural background of each member, and distinguishes the direction of communication flow into downward communication, upward communication, and horizontal communication. Second, the intercultural communication model of William B. Gudykunst and Young Yun Kim, which emphasizes that the intercultural communication process is influenced by cultural, sociocultural, psychocultural, and environmental factors, and positions each individual as a sender and receiver of messages simultaneously. These two theories are relevant to explain how the cultural diversity of PMII administrators influences the formation of certain communication patterns in organizational activities.

Previous research on intercultural communication has so far been conducted more in the context of the general public or interethnic interactions in social-community spaces, such as Anwar's (2018) study on communication barriers between native Papuan students and immigrant students, Salakay (2021) on interactions between Javanese and Seramese ethnic groups in the village sphere, and Umminurasih and Rozi (2025) on communication between Javanese and Minang ethnic groups in the nagari community sphere. Studies on student organizations, such as the research of Gea *et al.* (2023) in the Faculty of Social and Political Sciences, generally still focus on general descriptions of communication patterns without explicitly linking them to the organizational communication theoretical framework and intercultural communication models simultaneously. The novelty of this research lies in combining Pace and Faules' organizational communication theory with Gudykunst and Kim's intercultural communication model to specifically analyze the patterns, supporting factors, and inhibiting factors of intercultural communication within an Islamic student organization whose administrators come from five different cultural backgrounds, a context that has not been widely touched upon by previous studies.

Theoretically, this research is expected to enrich the study of intercultural communication in the context of multicultural student organizations, particularly Islamic organizations in Indonesia. Practically, the results are expected to serve as a reference for the Sunan Ampel Kediri PMII Commissariat and other student organizations in formulating more effective intercultural communication strategies amidst the diversity of their members.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research type that aims to describe, explain, and depict the phenomenon of intercultural communication systematically, factually, and accurately according to actual conditions. This type of research is field research that examines in depth the background, conditions, and social interactions within the PMII Sunan Ampel Kediri Commissariat. The researcher acts as the main instrument and an active observer (participant observer) who is directly involved in the process of data collection, interpretation, and analysis.

The research was conducted at the Sunan Ampel Kediri Commissariat Secretariat, Jalan Sunan Ampel III No. 56, Rejomulyo, Kediri City. The data sources consisted of primary data in the form of interviews, observations, and documentation of six informants representing the diverse cultural backgrounds of the management, namely two people from Java, one person from Sunda, one person from Ambon, one person from Sumatra, and one person from NTT, as well as secondary data in the form of organizational documents such as management decrees, Draft of the Commissariat Annual Meeting, and PMII AD/ART Guidelines.

The six informants were selected using purposive sampling technique, which is the selection of informants carried out deliberately based on certain criteria relevant to the focus of the research, not

randomly. The criteria used include: (1) having the status of an active administrator of the PMII Sunan Ampel Kediri Commissariat for the 2025/2026 period; (2) coming from different cultural backgrounds, namely Javanese, Sundanese, Ambon, Sumatran, and NTT, in order to represent the cultural diversity within the organization; and (3) having been actively involved in organizational activities for at least one management period so that they are considered to have adequate experience and understanding of the dynamics of intercultural communication within the commissariat environment. The selection of informants with these criteria is intended to obtain rich and representative data on the cultural diversity of the administrators, while ensuring the depth of information obtained through in-depth interviews.

Data collection techniques were conducted through three methods: in-depth interviews with administrators from various cultural backgrounds, participant observation of the administrators' daily interactions, and documentation in the form of notes, photographs, and relevant organizational documents. Supporting instruments used included semi-structured interview guidelines and observation guides. Data validity was tested through increased participation, observational diligence, source triangulation, and peer review through analytical discussions.

Data analysis was carried out using the Miles and Huberman interactive model which consists of three stages, namely data reduction (selecting, focusing, and simplifying raw data into a more organized form), data presentation (arranging data systematically so that it is easy to understand and analyze), and drawing conclusions and verification (drawing temporary conclusions that are continuously verified by re-checking relevant data and literature until a solid conclusion is obtained that can be scientifically justified).

RESULTS AND DISCUSSION

Intercultural Communication Patterns among Administrators

The results of the study indicate that the intercultural communication pattern among the PMII Sunan Ampel Kediri Commissariat administrators is not singular, but rather consists of three patterns that emerge simultaneously but are used situationally according to the ongoing communication needs. This finding confirms Pace and Faules's view that organizational communication patterns are not only shaped by formal structures, but also by the social and cultural contexts that underlie interactions between members.

One-way communication patterns are found in formal forums, such as the opening of the New Member Acceptance Period (MAPABA), Basic Cadre Training (PKD), Advanced Cadre Training (PKL), and commissariat work meetings. In these situations, messages are delivered without direct feedback from the recipient to maintain time efficiency and maintain order in the forum. This pattern is only temporary in the initial stages of communication before developing into more dialogical interactions, so it does not become the dominant pattern in overall organizational activities.

Two-way communication patterns emerged in semi-formal activities, such as MAPABA follow-up discussions, PKD Follow-up Plans, and coordination between the commissariat chair and the Steering Committee (SC) and Organizing Committee (OC) chairs. This pattern aligns with Gudykunst and Kim's intercultural communication model, which positions each individual as both a sender and a receiver of messages simultaneously, allowing for clarification and negotiation of meaning between members of different cultural backgrounds.

Multidirectional communication patterns are the most dominant and are often found in informal forums, such as open discussions, meetings with sub-district heads at coffee shops, management agenda meetings, and social service activities. In these situations, all members have an equal opportunity to express their opinions without strict hierarchical restrictions. The dominance of this multidirectional pattern reflects an open, participatory, and democratic organizational communication climate, as emphasized in Pace and Faules' organizational communication theory that open horizontal communication encourages the creation of a conducive communication climate for members with diverse cultural backgrounds.

Supporting Factors for Intercultural Communication

This study identified five key factors supporting successful intercultural communication among administrators. First, the use of Indonesian as the language of instruction has proven to be a unifying factor, bridging regional language differences among members and serving as a symbol of social

integration within the organization. Second, mutual respect and appreciation are reflected in members' habit of giving others space to speak and helping translate when language difficulties arise.

Third, tolerance for cultural differences allows members to accept differences in communication styles, whether in terms of language, intonation, or interaction habits, without making them a source of conflict. Fourth, openness in communication creates a broad space for members to express opinions freely, thus strengthening the formation of multidirectional communication patterns. Fifth, cultural adaptability is demonstrated by members from outside Java through adjustments in language, speech patterns, and interaction habits, which are also supported by an inclusive organizational environment. These five factors strengthen Gudykunst and Kim's argument that the success of intercultural communication is highly dependent on the ongoing adjustment process between individuals across cultures.

Factors Inhibiting Intercultural Communication

In addition to supporting factors, this study also identified six factors that hinder intercultural communication. First, differences in regional languages, particularly Javanese, are often incomprehensible to members from outside Java, creating semantic barriers in understanding the intended meaning of the conversation. Second, differences in verbal communication styles, particularly intonation and tone, often lead to misunderstandings. For example, the harsh tone of voice of members from Sumatra and East Nusa Tenggara is often perceived as an expression of anger by Javanese members, even though this is a characteristic of their native cultural style.

Third, differences in nonverbal communication, such as facial expressions, gestures, and facial expressions, can lead to different interpretations because each culture has its own nonverbal symbolic meaning. Fourth, the limitations of digital communication media like WhatsApp in conveying context, expression, and intonation in its entirety make messages more susceptible to subjective interpretation than face-to-face communication. Fifth, cultural stereotypes and perceptions formed due to differences in communication styles have the potential to hinder objective and open communication. Sixth, differences in perspectives and cultural values among members have the potential to trigger disagreements that, if not managed properly, can create tension in organizational interactions.

These six barriers are a reflection of psychocultural and sociocultural factors as explained in Gudykunst and Kim's intercultural communication model, and can be minimized through increased cultural awareness and more intensive and empathetic communication between organizational members.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the intercultural communication pattern among the management of PMII Sunan Ampel Kediri Commissariat for the 2025/2026 period is not singular, but consists of three patterns that are applied situationally, namely a one-way pattern in formal forums, a two-way pattern in discussion and coordination forums, and a multidirectional pattern which is the most dominant pattern and reflects an open, participatory, and democratic organizational culture.

The success of intercultural communication is supported by the use of Indonesian as the language of instruction, mutual respect, tolerance of cultural differences, open communication, and cultural adaptability. On the other hand, intercultural communication still faces several obstacles, including differences in regional languages, differences in verbal and nonverbal communication styles, limitations in digital communication media, cultural stereotypes, and differences in cultural perspectives and values.

Overall, intercultural communication among the PMII Sunan Ampel Kediri Commissariat administrators is dynamic and adaptive, where the cultural diversity of the administrators originating from Java, Sunda, Ambon, Sumatra, and NTT is both a strength and a challenge that can be managed through increasing cultural awareness, tolerance, and the adaptability of all members. The organization is advised to optimize the use of Indonesian in all communication forums, integrate intercultural literacy materials into the cadre development program, and maintain and strengthen the culture of open and participatory multidirectional communication as the main foundation of organizational harmony.

REFERENCES

- Anwar, R. (2018). Barriers to intercultural communication between native Papuan students and immigrant students in Jayapura City. *Common Journal*, 2(2), 139–149. <https://doi.org/10.34010/common.v2i2.1190>
- Arikunto, S. (2021). *Research procedures: A practical approach*. Rineka Cipta.
- Effendy, OU (2021). *Communication science theory and practice*. PT Remaja Rosdakarya.
- Gea, AW, Tinambunan, S., & Harefa, AO (2023). Intercultural communication patterns in fostering inclusivity among students of the Faculty of Social and Political Sciences, Darma Agung University. *Jurnal Social Opinion: Jurnal Ilmu Komunikasi*, 7(2). <https://doi.org/10.46930/socialopinion.v7i2.3929>
- Goldhaber, G. M. (1990). *Organizational communication*. Wm. C. Brown Publishers.
- Katz, D., & Kahn, R. L. (1978). *The social psychology of organizations*. Wiley.
- Moleong, LJ (2021). *Qualitative research methodology*. PT Remaja Rosdakarya.
- Muhajirin, Risnita, & Asrulla. (2024). Quantitative and qualitative research approaches and research stages. *Genta Mulia Journal*, 15(1), 82–92.
- Pace, RW, & Faules, DF (2018). *Organizational communication: Strategies to improve company performance*. PT Remaja Rosdakarya.
- Ridwan, A. (2016). *Intercultural communication (Changing perceptions and attitudes in increasing human creativity)*. CV Pustaka Setia.
- Salakay, S. (2021). Intercultural communication patterns in social interactions (A case study between Javanese and Seram ethnic communities in Waimital Village, Kairatu District). *Hypothesis: Journal of Social Sciences*, 15(1), 50–56.
- Salsabila, S., Andila, M., & Syahril, A. (2025). Interpersonal communication on social media in the digital era: Challenges and opportunities. *Journal of Educational Research and Development*, 1(3), 297–301.
- Sugiyono. (2018). *Quantitative, qualitative, and R&D research methods*. Alfabeta.
- Umminurasih, R., & Rozi, S. (2025). Intercultural communication patterns of the Javanese and Minang ethnic groups in Jorong Timbulun Atas, Nagari Lubuk Gadang, South Solok Regency. *Syntax Idea*, 7(10), 1292–1300. <https://doi.org/10.46799/syntaxidea.v7i10.13584>
- Badi'ah, N. (2026). *Intercultural communication patterns among the management of PMII Sunan Ampel Kediri Commissariat for the 2025/2026 period (Thesis)*. Islamic Communication and Broadcasting Study Program, Faculty of Ushuluddin and Da'wah, UIN Syekh Wasil Kediri.