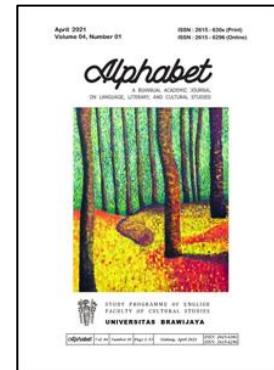


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## Cross-Cultural Differences That Occurred During The Trip Provided by Malang Tourism Information Center and Strategies to Cope With It

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# Cross-Cultural Differences That Occurred During The Trip Provided by Malang Tourism Information Center and Strategies to Cope With It

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## Abstract

This study aimed to find out what were the types of cross-cultural differences that occurred during the open-trip services provided by Malang Tourism Information Center and how a tour guide dealt with it. The research was conducted by observing the interaction of the tour guide and the guests during the trip. The observation was conducted for three months from January to March 2020. The participants of this research were a female tour guide and several foreign guests that came from different countries. The data showed that cross-cultural differences that occurred were in the form of Ethnic Culture, Universal Culture, and Individual Culture. Language and punctuality became the most obvious barriers as the guests sometimes did not share similar language for communication as well as similar point of view about the punctuality. The tour guide used listening and respecting differences strategies to cope with the conflicts that occurred. These two methods were also effective in preventing problems due to misunderstanding that were caused by the cross-cultural differences.

**Keywords:** cross-cultural differences, Malang, tour guide, tourism

As one of the tourism centers in East Java, Malang is known to be rich in both natural and cultural tourism attractions. Tourism places are sanctuary for workers around the world to their minds at ease from demanding daily routine (Camilleri, 2017). Hence, tourism is one of the world's fastest-growing industries year by year in many ways (Goebel et al., 2019). In addition, since tourism can also affect the state's economy by providing job opportunities (Alhowaish, 2016), this also emphasizes the importance of the service provided by travel agents as well as other parties that are related with tourism destination to establish the engagement between the tourists (Al Najdwai et al., 2019) and the place itself. One

of the efforts to provide such an excellent experience during the trip, the travel agents, particularly the tour guides must be familiar and have sufficient knowledge on cross-cultural understanding.

Culture has an attraction for many people because of the diversity of history. Indonesia is one of the countries that has natural beauty with history and culture which can attract the attention of many people even each tourist and country also has different culture. Then, human beings should be aware of differences of the diversity. Eerde and Azar (2020) states that the awareness of these differences between each other may help in intercultural co-

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operation especially when being a tour guide, that helps both parties to be more comfortable and to have mutual respect, also to have understanding with each other. Also, being aware of and respecting the culture that exists in tourists' countries and in our country can avoid misunderstandings that occur when people from different cultures interact (Ewah & Osang, 2018) during the visit.

This led us to study further about how this cross-cultural understanding phenomenon occurred during the interaction between the tourists with the tour guide and local community in Malang. This study focused on analyzing the types of cross-cultural differences that occurred during the tourists visit and what are the strategies taken by the tour guide to cope with such differences.

## AN OVERVIEW OF CROSS-CULTURE

Cross culture is a concept that recognizes the differences among people from different backgrounds and ethnicities (Kopp, 2019). There are differences between people from different nations. Furthermore, cross-cultural understanding also plays an important role when interacting with someone. So, cross-cultural understanding can construct the attitudes and world view, promote tolerant attitude toward strange ways that may be shown by other people from another country (Pujiyanti & Zuliani, 2014).

### Types of Cross-cultural Differences

In life, culture plays an important role for human because culture relates and connects humans. It is proven that there are types of culture related in life. Reisinger (2009) states that they are ethnic culture, universal culture, and individual culture, as outlined in the following:

#### 1. Ethnic Culture

According to Reisinger (2009) ethnic culture refers to culture of an ethnic group who share similar practices, which include:

- a. Religion. Jensen (2020) asserts that, religion is the puzzling social and individual phenomenon for many people in the modern world. It can be favorably associated with human qualities such as ethics, morality spiritually or negatively with superstition, and human progress. In other words, in modern era, religion becomes something which depends on everyone.
- b. Language. Del Castillo (2015) states that language is crucial in human activity, especially for communication. Human also needs to learn a language to communicate or convey their intention in opinions to others in a community or in around them (Anjayani, 2016). In this case, language plays an important role in human life because language is one of human needs for communication or interaction.
- c. Cultural heritage. It is very important in fostering the quality of life with values and prides in all civilizations. It comes together with a historic message and information that the cultural materials transmit from the past to the present and also the future (Fallahi, 2008). So that, all people from all generations considering the existence of cultural heritage should be preserved.

#### 2. Universal Culture

Reisinger (2009) stated that universal culture refers to culture of humans such as behavior in punctuality and morals. Back et al. (2006) defines that punctuality is an important social behavior in everyday life. So, punctuality is also a wonderful trait of a person that should be admired and respected (Kajidori, 2015). This means that punctuality is very important to humans but every country has different culture regarding punctuality.

Susana (2018) argues that moral is the study of what thought to be right and what is done by a group, society, or culture. Moral also includes of norms and understandings determining about the things which are considered as good and bad thing. So, humans can understand what is good and bad for them and around them.

### 3. Individual Culture

Individual culture refers to an individual's belief which is influenced by human personality, for example knowledge about myth and legend (Reisinger, 2009). A myth is a traditional story that may describe the origins of the world and/or of people. It also explains about mysteries, supernatural events and cultural traditions (Ojumu, 2016). In conclusion, myth is a traditional story of mysteries, supernatural events, and also cultural traditions or beliefs which are taken for granted.

Ojumu (2016) also defines that a legend is a traditional tale handed down from earlier times and believed to have a historical basis. Furthermore, a legend is a story purposed to be historical in nature. So, the legend is usually a traditional story in the past that has interesting story of king and queen. It is still known and remembered by many people until this day.

#### Strategies in Coping with the Cultural Differences in Tourism

It is important to note that people with different background have their own culture. To avoid mistakes and coping with the cultural differences, Zofi (2017) defines that there are two strategies when interacting with people having different background; listening and respecting differences. Both strategies can be used to cope with cultural differences in tourism.

The first strategy is listening. It is one of the ways to overcome barriers in communication. In the other words, listening to people from diverse cultures may use the same words but in different ways, so repeating what is being taught out, listening up and asking if it is meant to confirm the understanding of what has been said (Zofi, 2017). This strategy is usually used in avoiding and preventing misunderstandings in communication.

The second strategy is respecting differences. Alam and Rasheduzzaman (2018) argue that respecting the differences means accepting and showing respect for different stand-

points. This one is very important thing to realize that there are differences in every human being. Therefore, human needs this strategy to avoid problems with people from different country which has different culture. For instance, the tour guide and her tourists have different religions, but they are respecting each other.

## METHODS

### Location and Participants

We conducted a case study and observation to several tourists in Malang Tourist Information Center (MTIC). All of the participants involved in this research were the guests of MTIC who booked one or more tour packages that were offered by MTIC and one MTIC female tour guide. All of the data were taken after obtaining the consent of the supervisor and the participants. The data was collected from January until March 2020.

### Methods of Data Collection

The observations were conducted during the tour and recorded using audio recorder device. We also took notes whenever possible. The data were then transcribed and analyzed by implementing the theories of cross-culture that has been mentioned in the previous section. Then we compared with the culture that exists in Indonesia and also from those places by journal, villagers, and also website which can be evidences for the findings of this study.

## RESULTS AND DISCUSSION

This section presents the types of cross-cultural differences that we found during the observation period and the strategies that the tour guide implemented in coping with the cultural differences in tourism.

### Types of Cross-cultural Differences

From the data that were taken, the four types of cross-cultural differences that were proposed by Reisinger (2009) occurred.

### 1. Ethnic Culture

The ethnic culture is divided into several types which include are religion, language and cultural heritage.

The gap in this cultural factor emerged as the topic of religion appeared in the conversation between the tour guide and some guests from Spain. Indonesia acknowledges several different religions, and its values are implemented in everyday lives, including in the tourism sites. Hence, the implementation of its values also become the cultural heritage. Since cultural heritage has values and prides in all civilizations (Fallahi, 2008), the implementation of religious values is somewhat obvious in the society in Indonesia. The tour guide participant was not an exception. In a conversation, the tour guide tried to open a conversations about religion as they were going to a tourism destination which holds religious values. The transcription is written below (TG stands for Tour Guide, GSp stands for Guest from Spain).

#### Transcription 1

TG : There are several religions in Indonesia. Some tourism places were built for religious purposes.

GSp1 : Usually, my father and my young brother, they are Christian. I am take a deep lost, but the last generation in Europe, the young people stop believing.

TG : Oh ya? Hmm, I see.

GSp1 : We are Christian but most of the people don't believe or don't care about religion.

TG : So, in Europe the next generation like me, they are no believe with religion?

GSp1 : Most of the Spanish are Christian. The young people do not believe in it. Don't care about it. I think the next generation in Europe are losing the religion.

TG : All the people in Europe or?

GSp1 : Mostly! A lot of people, French, Italy, Spain.

TG : In Indonesia, there are several religions but it is still together.

GSp1 : Yaa, I think the next generations are losing the face in Europe.

In the transcription 1, GSp1 did not give any comment on the topic proposed by TG, that there are several religions in Indonesia. Instead, he responded by telling his point of views about religions in his country. When the TG implied this belief and how Indonesian people still unite, GSp1 kept on emphasizing that the younger generations in his country are losing the religion. This different point of view about religion between the tour guide and the guest is one example of cross-culture differences.

#### Transcription 2

GSp2 : What's religion number second?

TG : In here?

GSp2 : Ya, Hindu or Buddhist?

TG : Moslem are majorities in Indonesia and there are also Hindu, Buddhist, Christian. So, there are several religions in here but we are still together, respecting each other.

GSp2 : Based on your city, you are separated ladies and men or together? You are in keep from man or you are in mixed class?

TG : Mixed class.

GSp2 : Mixed class ladies and men.

TG : What about in your country?

GSp2 : Really, really Christian.

TG : Mostly?

GSp2 : No, no mostly, Christian.

TG : Mostly Christian?

GSp2 : No, just Christian.

TG : Oh, just Christian.

GSp2 : Because in Spain we have south, a lot of Moslem because near Morocco.

TG : Oh yes.

GSp2 : In our country in the south live a lot of Moroccan but it's not the same home. I don't know it's not really important. Only practice

Moroccan people, not Spanish people, practicing Islam only Moroccan people and probably we have venue, one for city, no more.

TG : Just one mosque in there or?

GSp2 : Sorry?

TG : Just one mosque in there, in your country or there is no mosque?

GSp2 : No, no, we have mosque but one for city no most cities. One for big, big city, important city

TG : But, we should respect each other, right?

GSp2 : Ya...ya.

(Silent)

GSp2 : "But, now, in Spain is not really really important religion, before..."

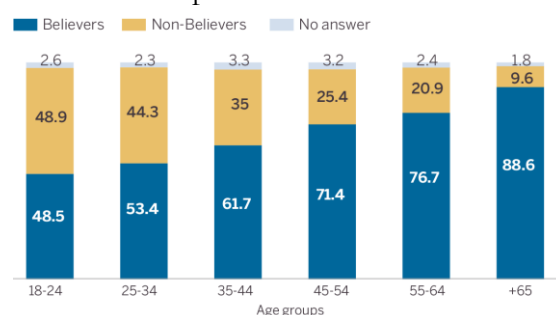
Tw : "In Spain?"

GSp2 : "In Spain. Before the religion is really important and half really important for the government and the government before, paid for the religion. Now, religion is religion. Government is government. It's not really, really count in Spain. The religion don't have really important, you know? Around ten percent the people practice. No more practice, nothing. Religion is not important."

Different response came from GSp2, another guest from Spain. This guest discussed the topics proposed by the tour guide further by asking the second majority religion. The discussion then developed to how Muslims in Spain live. This developing discussion occurred as both speakers aware of some of similar aspects in religion in question. Similar remark about how the younger generations see religion in Spain also came up.

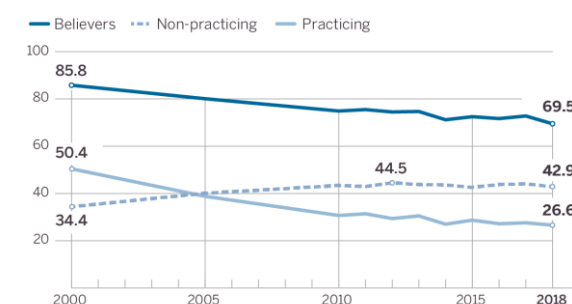
What had been implied by both Spanish guests about the younger generations there was proven by the National Statistics Institute (INE) and the barometer from the Center for Sociological Research (2019).

**Figure 1.** The percentage of believers and non-believers in various age group in Spain



Source: The Ferrer i Guàrdia Foundation with reference to the National Statistics Institute and the Center for Sociological Research's barometer. *El País*

**Figure 2.** The percentage of believers and non-believers in Spain from 2000-2018



Source: The Ferrer i Guàrdia Foundation with reference to the National Statistics Institute and the Center for Sociological Research's barometer. *El País*

Figure 1 illustrates that almost half of the young people between the ages of 18 and 24 have looked away from religion, while just 48.5% confess to having a belief system. Meanwhile, figure two showed that the number of believers was decreasing from 2000-2018. (cited in Congostrina & Núñez in *El País's* website). Those percentages explained that there was a shift in religion, especially for young people in Spain.

Besides religion, language also has important role in cross-cultural communication. Anjayani (2016) states that human also needs to learn a language to communicate. This means that without sharing adequate knowledge about particular language, it is difficult to make a comprehensive two-way

communication. This issue appeared when the TG and some of the guests from Spain and Netherland had no understanding in one common language. This is illustrated in Transcript 3 below (GSp2 and GSp3 are tourists from Spain).

#### Transcript 3

TG : In Bromo, here, there is Tengger tribe. Bromo and Tengger tribe has a relationship so, they support each other and the villagers and Bromo have a relationship. Then, the Bromo Mountain has a history that is, "there was a couple that they didn't have children and then they asked someone how they can get children."

GSp2: Is that legend, yea?

TG : Ya, legend.

*Then, GSp2 and GSp3 talked in Spanish*

GSp2: There is a couple, they can't have children, ya?

TG : They didn't have children and then they asked someone how they can get children.

GSp2: They look someone?

*GSp3 talked in Spanish*

TG : Then, they got the answer that they should pray to the God named Brahma and then the God said that they should give him the crops.

The next example is

GSp2 : This is a Bromo and that is another volcano, ya?

Tw :Ya.

*Then, GSp2 and GSp3 talked in Spanish*

The conversation in Transcript 3 occurred during the visit to Bromo Mountain. When the TG explained about the local ethnic and history, the information can only be understood by GSp2. Meanwhile, GSp3 could not

contribute to the conversation as she could not speak English and hence, the information needed to be translated into Spanish first so the guest can understand what was being talked about.

The fourth occurrence of the cross-cultural differences took place in the Kampung Warna Warni Jodipan. In this place, TG was accompanying some guests from Netherlands when some local sellers involved in the conversation. This occurrence is illustrated in the Transcript 4 below. (V stands for villagers, TG stands for Tour Guide, and GN stands for Guest Netherlands)

#### Transcript 4

V1 : *Ngomong opo mbak? Duduk Bahasa Inggris iki*

(What did she say, miss? It is not English)

Tw : Bahasa Belanda pak.

(It's in Dutch language, sir!)

V1 : Holland

TG : Karena dulu Belanda punya sejarah di Indonesia.  
(Because the Netherlands had a history in Indonesia)

V1 : Oh ya...thank you!

GN1 : I like Gado-Gado.

(I like vegetables with peanut sauce)

V1 : Oh senengane Gado-Gado

(Oh, she is like vegetables with peanut sauce)

TG : Iya pak hehe

(Yes sir!)

In this conversation, the communication was rather rough as the three parties involved shared very little knowledge of language in common: English. V1 was curious to know what was being talked about but could not follow the conversation as he could not understand the language used by GN1. The topic of the utterance somewhat not connected to each other. The conversation seemed to flow a little bit after each party used chunks of English language in the conversation. However, V could not replied in English and instead of replying GN1, he turned to TG and responded in Javanese language.

## 2. Universal Culture

This culture is related with human behavior or custom. One custom that became an issue in the interaction between the tour guide and guests was punctuality. Apart from cultural tendencies, the person who is punctual shows respect for the other, engages with their cultural norms whether their culture includes punctuality or not, and is understood to be polite also reliable (Wolkenhauer, 2019). However, countries or even ethnicities generally have their own opinion and consideration about punctuality. This, unfortunately, became an issue when people from different cultures were attending the same occasion such as the same tour trip. During the observation, the tour guide was having several guests from several different countries. These countries had different views in punctuality. During the observation period, we encountered several guests who came from several different countries in several different trip packages. Those guests came from Germany, Spain, Japan, Canada, Netherlands, Indonesia, and Russia.

Punctuality of Germany in all situations have been recognized as one of the most consistent stereotypical characteristics of the culture (Tinsley & Woloshin, 2016). This behavior was shown when we tagged along with the tour trip and picked up the German guests at the hostel in Malang city. The pick-up was scheduled at 7.30 A.M. By the time we arrived at the hostel, around 7.20 A.M, they were ready and had been waiting for us. They were in the middle of a conversation with the staff. In the end, we left a few minutes ahead of the schedule.

This situation was the contrary with the Spanish guests. Brooks (2019) states that punctuality is somewhat flexible in Spain. It's normal if Spanish run anywhere from 15 to 20 minutes late unless it's a business meeting. The tour guide always asks if the guests have another agenda after the tour to adjust the tour duration. This conversation was recorded and illustrated in the following transcription. (TG stands for Tour Guide, GSp2 and GSp3 were the Spanish guests).

### Transcription 5

- TG : Do you have any schedule after this trip? Or no?  
 GSp2: If we have any what? What is that, schedule? Anything to do?  
 TG : Ya  
 GSp2: We have at 4.00 PM take a train.  
 TG : Take a train? Okay  
 GSp2: Ya, we have time  
 TG : And I will wait for you here, I mean in the parking area until..."  
 GSp2: Two hours?  
 TG : Ya, I think at nine. Is it okay?  
 GSp2: Nine? I think it's fine.  
 TG : Because you have any schedule.

From the conversation, TG and GSp2 agreed to meet at the parking lot at 9 A.M and gave the guests two hours to explore the tourism destination. However, in the end both guests were 20 minutes late. Even though they came late, they did not forget to say thank you and realized that they were late. They even made some jokes about their tardiness. The conversation can be seen in the Transcription 6 below.

### Transcription 6

- GSp2: Thank you Mr and Mrs for your waiting.  
 TG : Yaa, it's okay.  
 GSp3: Really nice.  
 GSp2: Incredible, I'm really impressive...Azizah, I imagine you with a paper with our picture because we are late.  
 TG : No, it's okay hahaha

Another occurrence of this aspect of universal culture happened when the TG had to guide guests from Japan, Netherlands, Canada, and Russia. Japanese are known to be very punctual and truly value time (Dewantoro, 2019). At that time, we guided the tour of five tourists from different countries. The Japanese guest has been living in Indonesia for several months and has acquired a little bit of Indonesian language. The problem arose when the Japanese guest insisted on returning



to the hotel at a specific time as he had a flight to catch and something to do before the flight. However, there was a place to visit on that schedule. The other guests had no schedule after the tour, and they wanted to enjoy the trip and did not want to be rushed. The Transcription 6 below illustrates the conversation between the Tour Guide (TG) and the Japanese Guest (GJ).

#### Transcription 6

- GJ : I have to be back at twelve.  
 TG : Jam berapa tiketnya?  
       (what time is the ticket?)  
 GJ : At 3.00 P.M but I have to do something in Malang.  
 TG : Jam 9.  
       (9 o'clock)  
 GJ : Jam 9 bisa?  
       (9 o'clock?)  
 TG : Ya, jam 9 kita di sini.  
       (Yes, at 9 o'clock we are here)  
 GJ : bisa?  
       (Okay?)  
 TG : It is possible, but you must be on time.  
 GJ : 3 jam perjalanan, bisa? Dari sini ke Malang?  
       (three-hour drive, can you make it? From here to Malang?)  
 TG : Yaa.  
       (Yes)

Transcription 6 indicates that GJ needed to return to Malang at 12 as he had something to do before the flight. But since the other guests still wanted to enjoy the trip, TG tried to find a win-win solution. TG propose the tour ended at 9 AM so the other guests still have plenty of time to enjoy the trip while assuring GJ that they could make it to arrive in Malang at noon. TG asked the other guests to gather at the parking lot exactly at 9 AM so they could leave for Malang on schedule. Apart from the fact that GJ had another schedule, the willingness of TG to mediate GJ and the other guests as well as the willingness of the guest to adjust their trip with GJ strictly on-time attitude indicated that there was a cross culture

understanding between the persons involved in this issue. Moreover, as an Indonesian who has her own sense of punctuality based on her culture, that is a consideration that 30 minutes late is normal (Hestianingsih, 2019), it must be a challenge for her to adjust this cultural difference with GJ's culture.

### 3. Individual Culture

Individual culture refers to individual's belief that is knowledge about myth and legend. Ojumu (2016) argues that myth is a story based on tradition or legend which has a deep symbolic meaning. Myth also has the purpose which are to account for the origins of something, explain aspects of the natural world, customs, or ideals of society. Sharing some knowledge about this aspect encourages people to understand each other if there are any differences in the way a community conduct their activities.

One example of this occurred when the group that consists of the tour guide (TG) and two Spanish guests were on their way to Bromo mountain. On their way to Bromo Mountain, the driver stopped the car several times in the middle of the night. The driver honked even though there is no other vehicle. This might look strange for other people to stop for a moment on an empty road and honk as if there was another vehicle that was passing. However, in some local communities, this becomes a habit when they enter places that they considered sacred. TG explained the reason why the driver did this to her guests. This is illustrated in the Transcription 7 below.

#### Transcription 7

- Tw : You know that, we need to do the honking in a particular place?  
       You know honking?  
 GSp2 : Honking?  
 Tw : Hmm, what is that...  
 GSp2 : Honking is animals?  
 Tw : No! *klakson*? you know *klakson*?  
 GSp2 : Ya?  
 Tw : We need push the *klakson* in a particular place.  
 GSp2 : Why?

Tw : “\To excuse each other, human and... ya, just need to excuse, I mean ask permission.

The conversation then developed into another topic, that was legend. According to Ojumu (2016), a legend is based on historic facts but with mythical qualities have been passed on from person to person and has important meaning or symbolism. Usually involves the spiritual beliefs of the culture in which they originate. Therefore, TG told a famous legend in Bromo Mountain in brief. GSp2 and GSp3 were following the conversation and even shared a legend in their village, Malaga, as a response. The conversation is illustrated in the Transcription 8 below.

#### Transcription 8

Tw : In Bromo, here, there is Tengger tribe. Bromo and Tengger tribe has a relationship so, they support each other and villagers and Bromo has a relationship. Then, the Bromo Mountain has a history that is, “there was a couple that they didn’t have children and then they asked someone how can they get children.”

GSp2 : Is that legend, yea?

Tw : Ya, legend.

[GSp2 and GSp3 talked in Spanish]

GSp2 : There is a couple, they can’t have children, ya?

Tw : They didn’t have children and then they asked someone how they can get children.

GSp2 : They look someone?

[GSp3 talked in Spanish]

Tw : Then, they got the answer that they should pray to the God named Brahma and then the God said that they should give him the crops.

GSp3 : What’s the crops?

Tw : Crop is a plant that is cultivated such as vegetable, fruit and et cetera, you know? That they were planting. After that, they

got twelve children and they were really grateful about that. So, actually Bromo is from Brahma, the name of God.

GSp2 : After that, they?

Tw : Ya, they got twelve children and they were really grateful about that. So, actually Bromo is from Brahma, the name of God.

GSp2 : In my village the name is Mickas, if you separated Mickas, Mi – ikas. You listen similar yea? Mickas is the name, Mi – ikas is my doctor.

Tw : oh! and then?

GSp2 : So, the legend say the name of the town is Mickas because one father lost his doctor and he go everywhere looking his doctor, everywhere he say, Mi..Kas, Mi..ikas. so full that the name of the town is Mickas. Of course, that’s not true, but it’s legend. That’s for the example.

Even though the legend told different story, the fact that the guests also have legends implied that they shared similarities in this individual culture aspect. Hence, the conversation could develop further and discuss more about legend.

### Strategies to Cope with the Cultural Differences in Tourism

There are two strategies that were implemented by the participants during the trip, as explained below.

#### 1. Listening

Zofi (2017) pointed out that listening strategy in cross-cultural understanding contexts is listening to each other while communicating, then repeating what is being thought out, listening up, and asking to make sure whether if it is meant to. The tour guide did this strategy throughout the trip. The tour guide was aware that her guests came from different cultural background. Hence, to avoid misunderstanding, she listened carefully to

what her guests said and made sure whether she and her guests understood what each other meant about something. This strategy was demonstrated on Transcription 1 when the tour guide (TG) was having conversation with a guest from Spain (GSp1) about religion. Below is the extract.

- GSp1 : Usually, my father and my young brother, they are Christian. I am take a deep lost. But **the last generation in Europe the young people stop believe.**
- Tw : **Oh yaa? I see.**
- GSp1 : We are Christian but **most of the people don't believe or don't care about religion.**
- Tw : **So, in Europe the next generation like me, they are no believe with religion?**
- GSp1 : Most of the Spanish are Christian. The young people do not believe it. Don't care about it. I think the next generation in Europe are losing the religion.

Regardless the limited ability in using English, during this conversation, TG said **"So, in Europe the next generation like me, they are no believe with religion?"**. This question tried to confirm what TG thought about GSp1 remark about the young generation in GSp1's hometown. To respond to TG's question, GSp1 repeated the information she previously provided. This strategy was also implemented when the guests talked without pauses.

This strategy was also implemented by TG when she talked with another Spanish guest about the schedule to make sure that the trip did not coincide with the guests' schedule. This was shown in the following transcription extract.

- GSp2 : We have at 4.00 PM take a train.
- Tw : **Take a train?** Okay.
- GSp2 : Ya, we have time.

## 2. Respecting Differences

The strategy of respecting the differences means accepting and showing respect for different standpoints (Alam & Rasheduzzaman, 2018). This strategy is very important thing for tour guide to avoid a problem. The reason why we used this strategy was to realize and respect that there were differences in every human especially in different cultures. This was portrayed in Transcription 6 when TG was guiding guests from different countries at a time. In the case of a conversation about religion with GSp1 in Transcription 1, TG did not push the discussion further as GSp1 had different perspective about religion based on what happened in her country. Meanwhile, during the conversation with GSp2 who had acknowledged and familiar with a community which members have diverse religion, TG discussed the topics further. This showed how TG, as a Muslim and her belief in religion, respect the ignorance of GSp1 on religion. GSp2 also showed respect on TG's willingness to discuss about the religion by being actively engaged in conversation even though she had different point of view about this matter.

## CONCLUSION

There are several things that can be concluded from this study. Firstly, there were several types of cross-cultural differences that can be used as basic knowledge for tour guides. The types of cross-cultural differences that were found in the study were ethnic culture, universal culture, and individual culture. The cross-cultural differences in ethnic culture that occurred during the trip were related with religion. Meanwhile, the cross-cultural differences in universal culture were related with perception of punctuality. And finally, individual culture that refers to individual's belief such as of myths and legends.

In an open trip travel service, there are risks for conflicts that are triggered by cross-cultural differences to happen between two or more people of different ethnicity or nationality. Hence, the tour guides who become the

mediator of the guests need to be aware of it and have enough knowledge to cope with the any conflict that happened and keep the risk to a minimum level. In addition, it is important to realize that each country has a different culture. In order to avoid problems or misunderstandings, those types of cross-cultural encounter require the strategies in coping the cultural differences. Those strategies were listening to and respecting the differences in background culture. With those strategy, tour guides could appreciate tourists who had cultural differences. So, this aspect must be understood by tour guides to provide better journey experience for all the guests.

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