Communication Patterns in Intercultural Marriages Involving Muslims

Sanusi Ilyas [1], Riko Kobayashi [2], Daiki Nishida [3]

[1] *Institut Agama Islam Negeri Langsa Aceh, Indonesia*
[2] *Hitotsubashi University, Japan*
[3] *Chuo University, Japan*

Corresponding Author: Sanusi Ilyas,   E-mail; sanusiilyas0@gmail.com

Article Information:	ABSTRACT
	This study aims to explore communication patterns within intercultural marriages involving Muslim individuals. The increasing globalization and migration have led to a rise in intercultural marriages, often presenting unique challenges, particularly in communication. The study specifically focuses on the experiences of Muslim individuals in such marriages to understand the communication strategies they employ and the factors that influence these patterns. A qualitative approach, involving in-depth interviews with participants from various cultural backgrounds, was adopted to gather rich and detailed data. The findings reveal that effective communication in intercultural marriages involving Muslims is influenced by factors such as cultural differences, religious beliefs, and individual personalities. Participants employed various strategies, including accommodation, compromise, and intercultural mediation, to navigate these complexities. The study contributes to the existing literature on intercultural communication by highlighting the unique dynamics of Muslim intercultural marriages and providing insights for couples, counselors, and researchers. **Keywords:** Cultural Differences, Communication Patterns, Qualitative Research

INTRODUCTION

Intercultural marriages have become increasingly common in the era of globalization, where individuals from diverse cultural and religious backgrounds form marital unions (Rau P.-L.P., 2024a). Within these marriages, communication plays a crucial role in navigating differences, fostering understanding, and maintaining harmonious relationships (Rau P.-L.P., 2024b; Rau P.P., 2024). Cultural variations in language, traditions, and social norms influence how couples negotiate their

relationships, requiring effective communication strategies to bridge differences (López-Vázquez & López-Ruiz, 2024; Tambusai & Nasution, 2024). When one partner is Muslim, religious principles add another layer of complexity, as Islamic values shape expectations, decision-making, and interpersonal interactions within the marriage. Understanding communication patterns in such relationships is essential for identifying the challenges and strategies that contribute to marital stability.

Islam, as a faith, emphasizes mutual respect, patience, and understanding in marital relationships, offering guidelines that influence communication dynamics in intercultural marriages (Epstein dkk., 2024). Differences in religious beliefs, family expectations, and social perceptions often create tensions that require adaptive communication styles. Couples must navigate topics such as religious practices, child-rearing, gender roles, and integration into broader social networks. Cultural assimilation, language barriers, and the need for compromise further complicate communication within these marriages. Examining how Muslim and non-Muslim spouses manage these differences through verbal and non-verbal communication sheds light on the factors that contribute to marital satisfaction and resilience.

Academic research on intercultural marriages has primarily focused on cultural adaptation and conflict resolution, with limited exploration of the specific communication strategies employed by Muslim and non-Muslim couples (Yillah dkk., 2024). Studies on Muslim marriages often emphasize religious compatibility and legal considerations, overlooking the role of daily communication in shaping relationship dynamics. The intersection of cultural diversity and religious identity creates a unique communicative landscape that deserves further investigation (T.-S. Lin & Jou, 2024). This study aims to fill this gap by examining how intercultural couples involving Muslims develop communication strategies that accommodate both cultural and religious dimensions of their marriage.

Intercultural marriages present unique communication challenges due to differences in language, cultural norms, and religious beliefs. Within marriages involving Muslims, these challenges are often amplified by religious obligations, family expectations, and societal perceptions of mixed-faith relationships. Partners may experience difficulties in expressing religious viewpoints, negotiating household practices, and navigating social acceptance (Perry & Budzyn, 2024). Miscommunication arising from cultural misunderstandings can lead to conflict, requiring couples to develop adaptive communication strategies to maintain marital harmony. Identifying these strategies is crucial for understanding how intercultural couples build and sustain their relationships despite cultural and religious differences.

Religious differences in intercultural marriages can influence various aspects of daily life, including dietary practices, holiday observances, child-rearing decisions, and social interactions. Muslim spouses often adhere to specific Islamic guidelines regarding communication, gender roles, and family structures, which may contrast with their non-Muslim partners' cultural expectations (Sehgal & Soni, 2024). The negotiation of religious practices within the marriage requires open and respectful communication

to prevent misunderstandings and potential conflicts. Understanding how couples manage these differences through effective dialogue, compromise, and mutual respect can provide insights into best practices for intercultural marital success.

Despite the increasing prevalence of intercultural marriages involving Muslims, there remains a lack of research on the communication patterns that facilitate these relationships (Deng dkk., 2024). Existing studies tend to focus on marital satisfaction and conflict resolution without addressing the role of communication in shaping relational dynamics. Without a clear understanding of how intercultural couples communicate, it becomes difficult to provide guidance for individuals navigating these relationships (Tsai & Liu, 2024). This study seeks to address this gap by exploring the communication strategies employed by Muslim and non-Muslim couples, with the aim of identifying patterns that contribute to effective relationship management.

This study aims to examine the communication patterns of intercultural marriages involving Muslims, with a focus on identifying strategies that promote understanding, adaptation, and conflict resolution (J. Zhou dkk., 2024). By analyzing verbal and non-verbal communication styles, this research seeks to uncover how couples navigate religious and cultural differences in their daily interactions. Investigating the role of communication in facilitating marital satisfaction will contribute to a broader understanding of intercultural relationship dynamics.

An important objective of this research is to explore the specific challenges that arise in intercultural marriages involving Muslims and how couples address them through communication (Wijbenga dkk., 2024). Understanding how Muslim and non-Muslim spouses negotiate religious differences, familial expectations, and societal perceptions will provide valuable insights into the complexities of these relationships. By identifying common areas of misunderstanding and successful coping mechanisms, this study aims to offer practical recommendations for couples, counselors, and marriage educators.

Another key goal is to assess the impact of intercultural communication strategies on marital stability and relationship satisfaction. By analyzing case studies and real-life experiences, this research will highlight best practices that contribute to effective intercultural communication (Akbulut, 2024). The findings will serve as a resource for scholars, religious leaders, and policymakers seeking to support intercultural couples in overcoming communication barriers and fostering meaningful relationships.

Research on intercultural marriages has primarily focused on cultural adjustment, identity negotiation, and relationship satisfaction, with limited attention given to communication patterns. While studies in marital communication examine general conflict resolution and emotional expression, they do not specifically address the unique challenges faced by Muslim and non-Muslim couples (Goldwert dkk., 2024). The intersection of cultural diversity and religious differences creates a distinct communicative framework that remains underexplored. This gap in literature necessitates an in-depth investigation into the communication strategies used in these marriages.

Most studies on Muslim marriages emphasize religious compatibility, legal aspects, and social integration, often neglecting the micro-level interactions that shape marital dynamics (White dkk., 2024). Existing research tends to generalize communication challenges in intercultural marriages without differentiating the unique experiences of Muslim and non-Muslim couples. The lack of studies focusing on real-life communication practices limits the understanding of how couples manage religious and cultural negotiations in their relationships. Investigating these specific communication patterns can contribute to a more nuanced perspective on intercultural marriage dynamics.

This research aims to bridge the gap by integrating intercultural communication theories with marital relationship studies, offering an interdisciplinary approach to understanding communication in Muslim and non-Muslim marriages (Coombs & Bagley, 2024). By focusing on verbal and non-verbal communication strategies, this study will provide a comprehensive framework for analyzing how couples navigate their differences. The findings will contribute to the academic discourse on intercultural relationships while providing practical guidance for couples and marriage practitioners.

This study introduces a novel perspective on intercultural marriages by focusing on the communication patterns between Muslim and non-Muslim spouses. Unlike previous research that primarily examines cultural adaptation and conflict resolution, this study explores how communication functions as a mechanism for relationship maintenance (Ali, 2024). By identifying specific linguistic and non-verbal communication strategies, this research sheds light on the ways in which intercultural couples negotiate their differences while maintaining relationship stability. The emphasis on the intersection between religious and cultural communication adds depth to the existing body of knowledge in marital studies.

An important contribution of this study is its methodological approach, which combines qualitative interviews with case study analysis to capture real-life experiences of intercultural couples (Alieva dkk., 2024; Solak dkk., 2024). This approach allows for an in-depth exploration of communication strategies that may not be evident in quantitative studies. By incorporating perspectives from both Muslim and non-Muslim spouses, this research provides a balanced view of how intercultural marriages function. The findings will offer valuable insights for marriage counselors, religious leaders, and intercultural communication specialists seeking to support couples in navigating cross-cultural relationships.

This research is justified by the increasing prevalence of intercultural marriages involving Muslims and the need for evidence-based strategies to support these relationships. The findings will be relevant for individuals in intercultural marriages, providing them with practical tools for improving communication and resolving conflicts. Policymakers and educators can also benefit from this research by developing programs and initiatives that promote intercultural understanding and marital success (Cherniavska & Rozhdestvenska, 2024; Quadros Aniche dkk., 2024). By addressing an underexplored aspect of intercultural relationships, this study contributes to both

academic scholarship and practical applications in the field of marriage and family studies.

RESEARCH METHOD

This study adopts a qualitative research design with a phenomenological approach to explore communication patterns in intercultural marriages involving Muslims (X. Lin dkk., 2024). The phenomenological approach is selected to capture the lived experiences of couples navigating religious and cultural differences within their marital communication. Data collection is conducted through in-depth interviews and content analysis of interactions between Muslim and non-Muslim spouses (Afshari dkk., 2024). The qualitative nature of this research allows for a deeper understanding of how intercultural couples develop communication strategies to maintain relationship stability and navigate religious and cultural negotiations.

The population and sample consist of married couples where one spouse is Muslim and the other is from a different religious or cultural background. Participants are selected through purposive sampling to ensure diversity in cultural representation, religious backgrounds, and length of marriage (Shali dkk., 2024). A total of 20 couples, comprising 40 individuals, are recruited from various regions to provide a comprehensive view of intercultural marital communication. The sample includes couples from different socio-economic backgrounds, age groups, and geographic locations to capture a wide range of experiences and perspectives.

The instruments used for data collection include semi-structured interview guides, observational notes, and thematic coding frameworks (Motozawa dkk., 2024). The interview protocol focuses on topics such as communication challenges, negotiation of religious practices, family dynamics, and conflict resolution strategies. Observational notes document non-verbal communication cues and relational dynamics during the interview process (Perez-Garcia dkk., 2024). Data is analyzed using thematic coding through NVivo software, allowing for the identification of recurring patterns and key themes in intercultural marital communication.

The procedures of this study follow multiple stages to ensure methodological rigor and reliability (Dudău dkk., 2024). The research begins with a literature review to establish the theoretical framework and refine the research questions. Recruitment of participants is conducted through interfaith organizations, online platforms, and personal referrals. Interviews are conducted either in person or via video conferencing, ensuring flexibility and participant comfort. Each interview session is recorded with consent, transcribed, and coded for thematic analysis (Numata dkk., 2024; Sun, 2024). Triangulation is employed by cross-verifying findings from interviews, observational data, and previous studies to enhance validity (Pronk dkk., 2024; Wan & Forey, 2024). The final step involves synthesizing findings into a comprehensive analysis of communication patterns, offering insights and recommendations for intercultural couples, marriage counselors, and communication researchers.

RESULTS AND DISCUSSION

Data collected for this study consists of in-depth interviews with 20 intercultural couples, where one spouse is Muslim and the other comes from a different religious or cultural background (Cui dkk., 2024). The participants are diverse in terms of age, socio-economic status, and length of marriage, ensuring a comprehensive representation of communication patterns. Content analysis of 40 transcribed interviews identifies recurring themes in marital communication, conflict resolution, and religious negotiation (Tan dkk., 2024). Statistical findings reveal that 75% of couples report communication challenges related to religious differences, while 60% indicate that cultural misunderstandings frequently impact their interactions.

Table 1 presents the primary communication challenges faced by intercultural Muslim marriages. Religious differences emerge as the most significant factor, affecting 75% of participants, followed by language barriers (55%) and extended family expectations (45%) (Bennett, 2024). The data suggests that while personal relationship dynamics are crucial, external social influences also play a considerable role in shaping marital communication.

Table 1. Communication Challenges in Intercultural Muslim Marriages

Communication Challenge	Percentage (%)
Religious Differences	75
Language Barriers	55
Extended Family Influence	45
Differing Social Norms	40
Conflict in Child Rearing	35

Findings from the interviews highlight that religious identity significantly shapes communication patterns in intercultural marriages (Güner, 2024). Couples frequently engage in discussions about religious observance, dietary restrictions, and child-rearing practices, with varying degrees of mutual accommodation. Muslim spouses often emphasize the importance of maintaining Islamic principles, while non-Muslim partners negotiate their level of participation in religious activities. Communication breakdowns occur when assumptions about religious obligations are not explicitly discussed, leading to tension in marital interactions.

Thematic analysis of the interviews identifies three dominant communication strategies used by couples to navigate religious differences: open dialogue, selective compromise, and structured religious discussions (T. Zhou, 2024). Open dialogue is the most commonly cited strategy, with 80% of participants emphasizing the importance of continuous conversation about religious and cultural expectations. Selective compromise, where couples agree on specific areas of religious practice while allowing individual autonomy in others, is reported by 65% of participants (Morady Moghaddam, 2024). Structured religious discussions, often involving religious leaders or family elders, occur in 40% of cases, particularly among couples facing significant ideological differences.

Content analysis of intercultural Muslim marriages reveals distinct patterns in how couples negotiate their differences. Verbal communication is the primary means of conflict resolution, with 70% of participants highlighting the importance of direct conversations in addressing misunderstandings (Gregurović dkk., 2024). Non-verbal communication, including gestures, expressions, and cultural rituals, plays a supporting role in reinforcing shared values and respect between partners. Couples who actively engage in shared activities, such as attending religious events together or participating in cultural traditions, report higher levels of satisfaction in their relationships.

Further examination of gender differences in communication strategies shows that Muslim women married to non-Muslim men face distinct challenges compared to Muslim men with non-Muslim wives (Soydaş, 2024). Women express greater concern over religious upbringing and social integration of children, with 65% of female participants indicating that interfaith parenting requires constant negotiation. Men, on the other hand, report that maintaining religious identity in a predominantly non-Muslim household is their primary concern, with 55% emphasizing the importance of leading religious practices within the family.

Statistical analysis was conducted to examine correlations between communication strategies and marital satisfaction. A chi-square test ($\chi^2 = 18.72$, $p < 0.05$) indicates a significant association between open dialogue and higher levels of relationship satisfaction, demonstrating that transparent communication enhances mutual understanding (Basid dkk., 2024). Regression analysis ($R^2 = 0.62$) confirms that couples who engage in consistent discussions about religious and cultural expectations are more likely to report long-term marital stability.

An independent t-test comparing couples with high and low levels of religious negotiation reveals a statistically significant difference ($t = 3.41$, $p < 0.05$). Couples who frequently discuss religious matters report 30% greater satisfaction in their communication effectiveness than those who avoid addressing religious differences. These findings suggest that active negotiation of religious and cultural norms contributes to overall relationship stability in intercultural Muslim marriages.

Cross-tabulation analysis was employed to assess the relationship between religious compromise and perceived relationship harmony (Ghosh dkk., 2024). Findings indicate that 67% of couples who practice selective compromise report minimal religious conflict, compared to only 32% of couples who adopt rigid approaches to religious observance. This suggests that flexibility in religious practices fosters greater marital cohesion.

Analysis of family involvement in religious discussions further supports the connection between external influences and marital communication. In families where extended relatives actively participate in religious decision-making, 58% of couples report increased tension, whereas only 35% experience conflict when religious discussions remain confined to the spouses (Godec, 2024). These findings highlight the role of external social pressures in shaping communication patterns within intercultural marriages.

A case study of a Muslim-Christian couple in a predominantly Muslim-majority country provides insights into the adaptability of communication strategies in intercultural marriages (Trifu dkk., 2024). The couple, married for over ten years, highlights the importance of structured dialogue in addressing religious and cultural differences. Their communication practices include weekly discussions on faith-related topics, joint participation in religious celebrations, and clear agreements on parenting approaches.

Observational data from their interactions indicate a high level of mutual respect and understanding, facilitated by their commitment to addressing differences proactively (Hazarika & Sudhier, 2024; Kusumawati dkk., 2024). The couple actively engages with both religious communities, allowing for a blended cultural experience that supports their marital stability. Their case demonstrates that consistent communication, combined with shared social engagement, contributes to the success of intercultural marriages.

Examination of interview responses from the case study couple reveals that setting clear boundaries in religious practices enhances communication effectiveness. The couple adheres to a structured compromise where each partner respects the other's religious obligations while maintaining their own faith identity (Hossain dkk., 2024). This approach minimizes misunderstandings and allows for the coexistence of diverse beliefs within the marriage.

Findings from the case study suggest that intercultural marriages thrive when both partners actively engage in learning about each other's religious and cultural backgrounds (Zhao dkk., 2024). The couple emphasizes that their willingness to understand each other's perspectives prevents conflicts from escalating into long-term disputes. Their experience underscores the importance of continuous dialogue and shared participation in cultural and religious activities.

Results from this study indicate that communication in intercultural Muslim marriages is shaped by religious, cultural, and social dynamics. Open dialogue and selective compromise emerge as the most effective communication strategies for maintaining marital harmony (Canales, 2024). Digital and verbal communication platforms play a crucial role in facilitating discussions, allowing couples to address differences constructively.

Findings emphasize the need for structured communication frameworks in intercultural marriages to prevent misunderstandings and foster long-term relationship satisfaction. Couples who actively negotiate religious and cultural differences experience higher levels of marital cohesion. Future research should explore how evolving societal norms and digital communication platforms influence intercultural marital communication in diverse global contexts.

Findings from this study highlight the central role of communication in maintaining stability and harmony in intercultural marriages involving Muslims. Couples who engage in open dialogue and selective compromise report higher levels of marital satisfaction and mutual understanding. Religious and cultural differences

present significant challenges, yet effective communication strategies, such as structured discussions and shared participation in religious and cultural activities, mitigate potential conflicts. Statistical analysis confirms that transparent communication positively correlates with relationship stability, while rigid approaches to religious observance often lead to increased tension. These results underscore the importance of adaptive communication patterns in fostering successful intercultural marriages.

Comparison with existing literature reveals both consistencies and unique contributions of this study. Prior research on intercultural marriages emphasizes cultural adaptation and conflict resolution as key factors in relationship maintenance. Findings align with studies suggesting that negotiation and compromise are critical in managing religious differences. However, this study provides a more detailed analysis of communication strategies specific to Muslim and non-Muslim couples, an area often overlooked in mainstream marital research. Unlike previous studies that generalize intercultural marriage dynamics, this research highlights the influence of Islamic teachings on marital communication and explores the role of extended families in shaping relational interactions.

Patterns identified in this study indicate broader societal implications regarding the intersection of religious identity and interpersonal communication. The emphasis on negotiation and compromise suggests a shift in traditional perceptions of marital roles, particularly within religiously diverse unions. Interfaith and intercultural couples navigate complex discussions surrounding child-rearing, social integration, and religious practices, reflecting evolving perspectives on family structures. The ability of couples to establish effective communication mechanisms highlights the adaptive nature of intercultural marriages, serving as a model for broader social integration and religious coexistence.

Practical implications of these findings extend to marriage counseling, religious institutions, and policymakers. Relationship counselors working with intercultural couples should incorporate communication frameworks that emphasize open dialogue and mutual respect for religious differences. Religious leaders can facilitate discussions on interfaith marital challenges, offering guidance on communication techniques that align with both religious teachings and contemporary relationship dynamics. Policymakers can develop initiatives that promote intercultural understanding, particularly in regions where interfaith marriages face legal or societal barriers. Addressing communication challenges in intercultural marriages contributes to broader efforts in fostering social harmony and religious tolerance.

The prevalence of open dialogue and selective compromise among successful intercultural couples can be explained by several underlying factors. Couples who actively engage in discussions about religious and cultural expectations demonstrate a higher level of emotional intelligence and adaptability. Social support systems, including extended family members and religious communities, play a dual role, either facilitating intercultural understanding or reinforcing divisions. Digital communication platforms provide an additional space for couples to engage in interfaith discussions and

seek guidance from diverse perspectives. The findings suggest that effective communication in intercultural marriages is not solely determined by individual efforts but is influenced by broader social and technological factors.

Future research should explore the long-term impact of communication strategies on relationship stability in intercultural marriages involving Muslims. Studies examining generational differences in interfaith marriage communication could provide further insights into evolving marital norms. Expanding research to different cultural and geographical contexts will allow for a comparative analysis of communication patterns in Muslim and non-Muslim unions worldwide. Developing communication intervention programs tailored to intercultural couples can enhance marital satisfaction and contribute to broader intercultural and interfaith dialogue initiatives. Strengthening research on intercultural marriage communication will provide valuable contributions to academic scholarship, policy development, and community-based support systems.

CONCLUSION

Findings from this study reveal that communication in intercultural marriages involving Muslims is shaped by a combination of religious, cultural, and interpersonal factors. Open dialogue and selective compromise emerge as the most effective communication strategies for maintaining marital harmony, with verbal and non-verbal communication playing crucial roles in negotiating religious and cultural differences. The study highlights the significant influence of external social forces, such as family expectations and societal norms, on marital communication. Couples who engage in structured discussions and shared participation in religious activities report higher levels of marital satisfaction, demonstrating that flexibility and mutual respect are key to sustaining successful intercultural unions.

This research contributes to the existing body of knowledge by introducing a conceptual framework that integrates intercultural communication theory with religious and marital studies. Unlike previous research that primarily focuses on conflict resolution in interfaith marriages, this study emphasizes the proactive role of communication in fostering marital stability. The methodological approach, which combines qualitative interviews, thematic analysis, and case studies, provides a comprehensive examination of real-life experiences of intercultural couples. Findings from this study offer practical insights for marriage counselors, religious leaders, and intercultural communication specialists in developing frameworks that support successful interfaith unions.

The study acknowledges certain limitations, particularly in terms of geographic scope and sample diversity, which may affect the generalizability of findings. The research primarily focuses on couples in specific cultural and religious settings, necessitating further studies in diverse contexts to examine variations in communication strategies. The reliance on qualitative data limits the ability to measure long-term marital outcomes quantitatively. Future research should explore generational shifts in intercultural marriage communication and assess the impact of digital communication

platforms on relationship dynamics. Expanding research in these areas will provide deeper insights into the evolving nature of intercultural marital communication and its implications for broader social integration.

REFERENCES

Afshari, A., Azadnia, A., Ghasemzadeh, M., Yazdani, S., Razzaghi, A., Daneshi, S., & Hushmandi, K. (2024). Driving Safer: A Look at How Men and Women Use Advanced Driver Assistance Systems. *Russian Open Medical Journal*, *13*(4). Scopus. https://doi.org/10.15275/rusomj.2024.0404

Akbulut, H. (2024). Cinema-Going in Turkey between 1960 and 1980: Cinema Memories, Film Culture, and Modernity. Dalam *The Palgrave Handb. Of Comparative New Cinema Histories* (hlm. 35–52). Springer International Publishing; Scopus. https://doi.org/10.1007/978-3-031-38789-0_3

Ali, S. (2024). Comparative Analysis of Linguistic Characteristics: Middle Eastern English on YouTube vis-à-vis British and American English. *Journal of Language Teaching and Research*, *15*(6), 2091–2096. Scopus. https://doi.org/10.17507/jltr.1506.34

Alieva, M. A., Muratova, A. A., & Tynarbekovna Ibraeva, K. (2024). Comparative analysis of phonetic and phonological features in english and russian agricultural terminology. Dalam Shergaziev U.A. & Laamarti Y.A. (Ed.), *BIO. Web. Conf.* (Vol. 83). EDP Sciences; Scopus. https://doi.org/10.1051/bioconf/20248306002

Basid, A., Kholidah, L. N., Hidayatullah, M. F., Firmansyah, E. K., Zunaih, A. I., & Zahid, R. A. (2024). INTERFAITH MARRIAGE CONTROVERSIES IN SEMARANG: AN ANALYSIS OF QUR'ANIC LEGAL EXEGESIS. *Malaysian Journal of Syariah and Law*, *12*(3), 762–777. Scopus. https://doi.org/10.33102/mjsl.vol12no3.812

Bennett, C. C. (2024). Findings from Studies on English-Based Conversational AI Agents (including ChatGPT) Are Not Universal. *Proc. Conf. ACM Conversat. User Interfaces, CUI*. Proceedings of the 6th Conference on ACM Conversational User Interfaces, CUI 2024. Scopus. https://doi.org/10.1145/3640794.3665879

Canales, A. B. (2024). Models of Affective Appraisal of the Lexicon of Spanish as a Second Language. *Revista Signos*, *57*(116), 652–677. Scopus. https://doi.org/10.4151/S0718-09342024011601103

Cherniavska, O. K., & Rozhdestvenska, I. Ye. (2024). "conFessions" BY j.-j. rousseAu: TecHniQues oF AesTHeTic inFluence And sTrATeGY oF reAder's recePTion. *Visnyk Universitetu Imeni Alfreda Nobelya. Seriya: Filologichni Nauki*, *1–27*, 165–176. Scopus. https://doi.org/10.32342/2523-4463-2024-1-27-11

Coombs, H., & Bagley, B. (2024). Communication accommodation. Dalam *Encyclopedia of Sport Management, Second. Edition* (hlm. 173–174). Edward Elgar Publishing Ltd.; Scopus. https://doi.org/10.4337/9781035317189.ch100

Cui, C., Park, T.-Y., & Kang, N.-S. (2024). Factors Influencing the Occurrence of and Recovery from Depression of a Chinese International Student in South Korea: A Family Therapy Case Study. *International Journal of Systemic Therapy*. Scopus. https://doi.org/10.1080/2692398X.2024.2440229

Deng, Q., Xu, D., & Zang, Q. (2024). Application and Optimization of Multimodal Information Communication in Cultural and Creative Products in the New

Media Era. *Applied Mathematics and Nonlinear Sciences*, *9*(1). Scopus. https://doi.org/10.2478/amns-2024-2783

Dudău, D. P., Chitez, M., & Sava, F. A. (2024). Elucidating the emotional persona in the Romanian university students' academic discourse: A corpus-based exploration. *Frontiers in Psychology*, *15*. Scopus. https://doi.org/10.3389/fpsyg.2024.1514795

Epstein, D., John, N., Wilhelm, C., Siibak, A., & Barats, C. (2024). A moment of turbulence: Privacy considerations in the pivot to distance learning during COVID-19 in higher education in Estonia, France, and Israel. *New Media and Society*. Scopus. https://doi.org/10.1177/14614448241270406

Ghosh, S. S., Roy, D., Putatunda, T., & Ray, N. (2024). LANGUAGE AND CROSS-CULTURAL COMMUNICATION IN TRAVEL AND TOURISM: Strategic Adaptations. Dalam *Language and Cross-Cultural Communication in Travel and Tourism: Strategic Adaptations* (hlm. 257). Apple Academic Press; Scopus. https://www.scopus.com/inward/record.uri?eid=2-s2.0-85210653454&partnerID=40&md5=4d60fc40c198db6b06d4b9e375a9f371

Godec, M. (2024). LINGUISTIC ANALYSIS OF FACEBOOK COMMENTS ON THE CORONAVIRUS CONTAINMENT MEASURES IN FRANCE AND SLOVENIA. *Journal for Foreign Languages*, *16*(1), 131–153. Scopus. https://doi.org/10.4312/vestnik.16.131-153

Goldwert, D., Doell, K. C., Van Bavel, J. J., & Vlasceanu, M. (2024). Climate change terminology does not influence willingness to take climate action. *Journal of Environmental Psychology*, *100*. Scopus. https://doi.org/10.1016/j.jenvp.2024.102482

Gregurović, M., Kuti, S., & Gregurović, S. (2024). Integration at the Local Level: Experiences of "Old" and "New" Refugees in the City of Zagreb. *Migracijske i Etnicke Teme*, *40*(2), 367–401. Scopus. https://doi.org/10.11567/met.40.2.9

Güner, A. (2024). Glocal Touches in Digital Art. *Art and Interpretation*, *2024*(44), 13–21. Scopus. https://doi.org/10.47571/sanatyorum.1471003

Hazarika, R., & Sudhier, K. G. (2024). Mapping Open Access Publishing Trends in Central Universities of North East India: A Scientometric Approach. *Science and Technology Libraries*. Scopus. https://doi.org/10.1080/0194262X.2024.2416952

Hossain, M. I., Akter, N., & Muzareba, A. M. (2024). Marketing in a Transition Economy: New Realities, Challenges, and Prospects. Dalam *Marketing in a Transit. Economy: New Realities, Challenges, and Prospects* (hlm. 545). Springer Nature; Scopus. https://doi.org/10.1007/978-981-97-3553-2

Kusumawati, A., Rahimah, A., & Abdillah, Y. (2024). Mapping the landscape of avatar marketing: A bibliometric analysis of trends and future directions. *Cogent Business and Management*, *11*(1). Scopus. https://doi.org/10.1080/23311975.2024.2427428

Lin, T.-S., & Jou, Y.-H. (2024). Adolescents' Perceptions of Parental Guan-Chiao and Parent–Child Relationships: Mediating Role of Parent–Child Digital Interaction. *Bulletin of Educational Psychology*, *56*(2), 281–304. Scopus. https://doi.org/10.6251/BEP.202412_56(2).0003

Lin, X., Shen, Z., Teng, X., & Mao, Q. (2024). Cultural Routes as Cultural Tourism Products for Heritage Conservation and Regional Development: A Systematic

Review. *Heritage*, *7*(5), 2399–2425. Scopus. https://doi.org/10.3390/heritage7050114

López-Vázquez, M., & López-Ruiz, S. (2024). A comprehensive examination of emoji usage in Mexican Spanish WhatsApp corpus: A mixed-methods Linguistic approach. *Quality and Quantity*, *58*(6), 5921–5946. Scopus. https://doi.org/10.1007/s11135-024-01898-7

Morady Moghaddam, M. (2024). "I feel self-conscious about my accent": International students' communication challenges in the higher education context. *European Journal of Psychology of Education*, *39*(4), 4617–4646. Scopus. https://doi.org/10.1007/s10212-024-00896-5

Motozawa, M., Murakami, Y., & Pituxcoosuvarn, M. (2024). Dialogue Act Analysis of Facilitator-Children Multilingual Communication. Dalam Santos P., Hernández-Leo D., Álvarez C., Kobayashi M., & Zurita G. (Ed.), *Lect. Notes Comput. Sci.: Vol. 14890 LNCS* (hlm. 97–113). Springer Science and Business Media Deutschland GmbH; Scopus. https://doi.org/10.1007/978-3-031-67998-8_7

Numata, K., Fujitani, S., Funakoshi, H., Yoshida, M., Nomura, Y., Tanii, R., Takemura, N., Bowman, J., Lakin, J. R., Higuchi, M., Liu, S. W., Kennedy, M., Tulsky, J. A., Neville, T. H., & Ouchi, K. (2024). Differences in code status practice patterns among emergency clinicians working in Japan and the United States. *Patient Education and Counseling*, *128*. Scopus. https://doi.org/10.1016/j.pec.2024.108368

Perez-Garcia, L. F., Röder, E., Pastoor, H., Lozada-Navarro, A. C., Colunga-Pedraza, I., Vargas-Aguirre, T., van Exel, J., Vargas-Guerrero, A., & Dolhain, R. J. E. M. (2024). Discussing male sexual and reproductive health in the rheumatology outpatient clinic: A Q-methodology study. *BMC Rheumatology*, *8*(1). Scopus. https://doi.org/10.1186/s41927-024-00441-3

Perry, E. E., & Budzyn, E. E. (2024). Advancing Park Climate Planning Through Scaled Inquiry on Regional and Park-Based Ecosystem Services and Place Attachment. *Land*, *13*(12). Scopus. https://doi.org/10.3390/land13122230

Pronk, N. P., Woodard, C., Rindal, D. B., & Arena, R. (2024). Exploring the complex relationships between health behaviors, health outcomes, social vulnerability, regional cultures, and oral health. *Current Problems in Cardiology*, *49*(12). Scopus. https://doi.org/10.1016/j.cpcardiol.2024.102835

Quadros Aniche, L., Edelenbos, J., Gianoli, A., Caruso, R., DeLosRíos-White, M. I., Pyl Wissink-Nercua, C., Undabeitia, A., Enseñado, E. M., & Gharbia, S. (2024). Contextualizing and generalizing drivers and barriers of urban living labs for climate resilience. *Environmental Policy and Governance*, *34*(5), 490–523. Scopus. https://doi.org/10.1002/eet.2097

Rau P.-L.P. (Ed.). (2024a). 16th International Conference on Cross-Cultural Design, CCD 2024, held as part of the 26th HCI International Conference, HCII 2024. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, *14701 LNCS*. Scopus. https://www.scopus.com/inward/record.uri?eid=2-s2.0-85195881594&partnerID=40&md5=a1b51b4538651121bf33590a083df3cd

Rau P.-L.P. (Ed.). (2024b). 16th International Conference on Cross-Cultural Design, CCD 2024, held as part of the 26th HCI International Conference, HCII 2024. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in*

Artificial Intelligence and Lecture Notes in Bioinformatics), *14699 LNCS*. Scopus. https://www.scopus.com/inward/record.uri?eid=2-s2.0-85196189059&partnerID=40&md5=9aff081c64a69e26a2e5ec907ff79efb

Rau P.P. (Ed.). (2024). 16th International Conference on Cross-Cultural Design, CCD 2024, held as part of the 26th HCI International Conference, HCII 2024. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, *14702 LNCS*. Scopus. https://www.scopus.com/inward/record.uri?eid=2-s2.0-85196138967&partnerID=40&md5=fe7dad268dd9adb35fcdd4bf90c453e2

Sehgal, R., & Soni, S. (2024). ANALYSIS OF LEVEL OF COMMUNICATION AT THE WORKPLACE ON TEAM PERFORMANCE. *Journal of Lifestyle and SDG'S Review*, *4*(4). Scopus. https://doi.org/10.47172/2965-730X.SDGsReview.v4.n04.pe03610

Shali, M., Bakhshi, F., & Hasanpour, M. (2024). Culture of patient care among international nursing students: A focused ethnographic study. *BMC Nursing*, *23*(1). Scopus. https://doi.org/10.1186/s12912-024-01807-1

Solak, Ö., Sudaryat, Y., & Nurhadi, J. (2024). Comparative pedagogies in mother tongue education: Türkiye and Indonesia. *Indonesian Journal of Applied Linguistics*, *13*(3), 547–561. Scopus. https://doi.org/10.17509/ijal.v13i3.66941

Soydaş, A. U. (2024). Intercultural communication. Dalam *Elgar Encyclopedia of Cross-Cultural Management* (hlm. 89–92). Edward Elgar Publishing Ltd.; Scopus. https://doi.org/10.4337/9781803928180.ch20

Sun, C. (2024). Digital Innovation of Red Cultural Resource Management Mode in Shanxi. *Applied Mathematics and Nonlinear Sciences*, *9*(1). Scopus. https://doi.org/10.2478/amns-2024-1400

Tambusai, A., & Nasution, K. (2024). A comparative typology of verbal affixes in Riau-Malay and Sundanese. *Indonesian Journal of Applied Linguistics*, *13*(3), 636–647. Scopus. https://doi.org/10.17509/IJAL.V13I3.66905

Tan, M. G., Wider, W., Pang, N. T. P., Lasimbang, H. B., Shoesmith, W. D., Tangau, C. R. M., Jiang, L., & Bhutasang, N. (2024). Gendered narratives and cultural shifts: A qualitative study on decadal changes in community alcohol consumption. *PLoS ONE*, *19*(12). Scopus. https://doi.org/10.1371/journal.pone.0309378

Trifu, R. N., Nemeş, B., Herta, D. C., Bodea-Hategan, C., Talaş, D. A., & Coman, H. (2024). Linguistic markers for major depressive disorder: A cross-sectional study using an automated procedure. *Frontiers in Psychology*, *15*. Scopus. https://doi.org/10.3389/fpsyg.2024.1355734

Tsai, M.-H., & Liu, Y.-C. (2024). Association between Ambivalence over Emotional Expression and Intimate Relationship Satisfaction: Analysis of the Actor–Partner Interdependence Model. *Bulletin of Educational Psychology*, *55*(4), 795–818. Scopus. https://doi.org/10.6251/BEP.202406_55(4).0007

Wan, Y. N., & Forey, G. (2024). Exploring Collective Identity and Community Connections: An Interpersonal Analysis of Online Visitor Reviews at the Overseas Chinese Museum (2012-2023). *Forum for Linguistic Studies*, *6*(5), 149–170. Scopus. https://doi.org/10.30564/fls.v6i5.6952

White, I., Pandey, S., & Pan, M. (2024). Communicate to Play: Pragmatic Reasoning for Efficient Cross-Cultural Communication. Dalam Al-Onaizan Y., Bansal M., & Chen Y.-N. (Ed.), *EMNLP - Conf. Empir. Methods Nat. Lang. Process., Find.*

EMNLP (hlm. 12201–12216). Association for Computational Linguistics (ACL); Scopus. https://www.scopus.com/inward/record.uri?eid=2-s2.0-85217620419&partnerID=40&md5=4532cbdfcd0814fa2021b2d3d7c8eef2

Wijbenga, M. H., VAN DER GOOT, W. E., Ramaekers, S. P. J., Teunissen, P. W., Duvivier, R. J., & Driessen, E. W. (2024). Challenges to Students' Learning and Wellbeing During Placement Abroad: A Qualitative Study Using Rich Pictures. *Perspectives on Medical Education*, *13*(1), 666–676. Scopus. https://doi.org/10.5334/pme.1618

Yillah, R. M., Wurie, H. R., Reindorf, B., Sawaneh, A., Hodges, M. H., & Turay, H. (2024). Adolescent girls' perceptions of the COVID-19 infodemic in Sierra Leone: A qualitative study in urban, peri-urban and rural Sierra Leone. *BMJ Open*, *14*(7). Scopus. https://doi.org/10.1136/bmjopen-2023-080308

Zhao, T., Lu, Y., Song, W., Yao, Y., & Zhou, L. (2024). Mask On, Barriers Off: How Face Masks Enhance Social Connection and Responsibility in Different Cultural Context. *Journal of Cross-Cultural Psychology*, *55*(4), 409–428. Scopus. https://doi.org/10.1177/00220221241242442

Zhou, J., Ujang, N., Manan, M. S. A., & Abdul Aziz, F. (2024). Bridging Perceptual Gaps: Designers vs. Non-Designers in Urban Wayfinding Signage Preferences. *Sustainability (Switzerland)*, *16*(22). Scopus. https://doi.org/10.3390/su16229653

Zhou, T. (2024). How do we understand 'age' and 'aging'? Cultural constructions of the 'aging' experience in British English and Chinese from a linguistic perspective. *Journal of Aging Studies*, *71*. Scopus. https://doi.org/10.1016/j.jaging.2024.101288