
Ethical Dimensions of Cross-Cultural Communication : Exploring the NLP Approach in Student Exchange Programs

Nisa A.A. Silitonga¹, Selly F. Sitompul², Rita Hartati³

^{1,2,3} Medan State University, Indonesia

Email : ¹nisasilitonga21@gmail.com, ²sellysitompul02@gmail.com, ³ritahartati@unimed.ac.id

Address : Jl. Willem Iskandar, Pasar V Medan Estate, Percut Sei Tuan, Deli Serdang

Author's correspondence : nisasilitonga21@gmail.com

Abstract This study investigates the ethical considerations in cross-cultural communication within student exchange programs, focusing on the application of Neuro-Linguistic Programming (NLP) techniques such as mirroring, rapport building, reframing, and anchoring. These methods were analyzed for their effectiveness in enhancing understanding and reducing miscommunication among students from diverse cultural backgrounds. Data was collected using interviews and questionnaires, revealing that NLP strategies facilitated better adaptation, trust, and collaboration. The Findings highlight that students' responses predominantly fell into positive categories, with Strongly Agree (20.67%) and Agree (79.33%), showing a high level of alignment with the statements presented in the questionnaire. Notably, there were no Neutral (0%), Disagree (0%), or Strongly Disagree (0%) responses recorded, indicating unanimous agreement with the ideas conveyed. These results suggest a strong consensus among students, reflecting their shared perspectives and high levels of agreement on the topics discussed. Importance of ethical communication strategies in fostering meaningful intercultural interactions and mutual respect among participants in a multicultural setting.

Keywords: Neuro-Linguistic, Programming, Mirroring, Rapport, Building.

1. INTRODUCTION

Cross-cultural communication is the exchange of ideas between people from different cultures, shaped by language, non-verbal cues, values, and norms. Navigating cultural differences and promoting productive interactions require an understanding of it. Adler and Aycan (2018) define cross-cultural communication as the process of sharing information between people from various cultural backgrounds, where differences in conventions, beliefs, and communication styles can affect how messages are received and comprehended.

Ethics involves the study of moral principles that define right and wrong, guiding behavior and decision-making. In cross-cultural communication, ethics plays a vital role in navigating interactions with people from diverse backgrounds. When it comes to negotiating interactions with persons from different backgrounds, ethics are crucial in cross-cultural communication. By recognizing and honoring cultural differences, people can prevent miscommunication, establish trust, and promote efficient communication. In a worldwide society, ethical consciousness fosters collaboration and closer bonds in addition to improving understanding between people. Black, Steele, and Barney (1995) pointed out that the word ethics is derived from the Greek word *ethos*, which means character. The philosophical

underpinnings of selecting between right and wrong options are the subject of ethics.

Through study abroad opportunities made possible by student exchange programs, students can develop their global awareness and cultural immersion. The education sector is always looking for new and creative ways to improve the educational process (Bonfield et al., 2020). Building relationships and preventing misconceptions need ethical communication, which includes respect, open-mindedness, and active listening. Participants can improve their experience and foster intercultural acceptance by adopting ethics. According to Songkram (2015), e-learning forces students to enhance their cognitive abilities in order to meet learning objectives. attaining learning objectives through a cognitive component.

The author is interested in conducting research on the activities of mirroring, rapport building, reframing, and anchoring that occur in the context of cross-cultural communication among exchange students. These students, coming from diverse cultural backgrounds, engage in communication strategies to bridge cultural differences and establish ethical interactions. National exchange programs provide a compelling environment to study these phenomena, as they bring together individuals from varied regions of Indonesia to collaborate and share experiences.

During these exchanges, there are numerous instances where students mirror each other's verbal and non-verbal cues, build rapport through shared understanding, reframe perspectives to align with differing cultural norms, and anchor their communication in mutual respect. Analyzing these strategies reveals how cultural diversity is navigated and managed, contributing to the development of effective and ethical cross-cultural communication. This research offers a deeper insight into the interpersonal processes that complement prior studies focused on logistical and academic aspects of student exchanges.

2. LITERATURE REVIEW

Cross Cultural Communication

Cross-cultural scholars attempt to derive general principles and general explanations by utilizing data from many communities. Their main premise is that it is feasible to compare civilizations and that, despite the great diversity of cultures, there are common patterns of behavior and belief that may be explained in comparable ways. Cross-cultural

communication, according to Harms (1973), is the process by which individuals from various cultural origins converse in certain contexts using the same language.

According to Thomas (1983) thinks that addressing cross-cultural communication competency is beneficial. However, the key to successful cross-cultural communication is cross-cultural communication competence, which is strongly related to the ideas of communicative knowledge and cross-cultural communication.

Ethics

According to Black, Steele, and Barney (1995) noted that: The word ethics comes from the Greek word *ethos*, which means character. The philosophical underpinnings of selecting between right and wrong options are the subject of ethics.

According to Mandelbaum, A. (2020) Depending on the many issues and requests of residents, as well as between officials in public relations and those in the administration with specialized responsibilities, the administration uses several forms of communication exchange and transmit ideas, feelings, emotions, and support.

Student Exchange

According to the Director General of Higher Education at the Ministry of Education and Culture (2021). One of the four outstanding programs introduced by the Merdeka Curriculum (MBKM) is the policy on the possibility of studying for three semesters outside of the study program, such as Independent Student Exchange (PMM). Along with excellent chances for knowledge and experience acquisition, students should be able to enhance and broaden their areas of competence, both in terms of knowledge and experience. experience, as well as great opportunities to implement and expand university partnership (Director General of Higher Education).

According to Songkram (2015) outlined the same idea of how learning methods might evolve, with e-learning forcing students to enhance their cognitive abilities in order to meet learning objectives. A cognitive component to accomplish learning objectives. We need to be flexible in the face of these developments, specifically by creating online learning programs for students (Soudien, 2020).

In this paper, author will apply four key theories that play a significant role in interaction and communication: mirroring, rapport building, reframing, and anchoring. These theories will be used to analyze the dynamics of interpersonal relationships and the methods for establishing more effective and meaningful communication. By gaining a deeper understanding of these concepts, the reader is expected to acquire new insights into navigating various social situations.

Mirroring

Developed by Richard Bandler and John Grinder in the 1970s, is predicated on the idea that language (linguistic), neurological processes (neuro), and behavioral patterns learned through experience (programming) are all intricately linked.

Mirroring is a philosophical and aesthetic phenomenon, as well as a category of modern cultural studies, semiotics and literary studies. The mirroring phenomenon, having undergone a significant evolution and transformation, is a fundamental one in the culture and literature of the twentieth century.

According to Iacoboni (2009), this is a complicated topic that goes much beyond the simple duplication of movement dynamics. Imitating the pace of breathing, voice modulation, rhythm, breathing pauses, and movement intensity are all examples of subtler adjustments that are included in the process of mirroring others.

According to Chartrand and Bargh (1999), this involves not just facial expressions but also body language and tone of speech. The idea that we feel more at ease with other people who interact nonverbally in the same way that we do is the foundation for which the concept of mirroring is designed. Or, to put it another way, we are drawn to people whose body language is comparable to our own (Mowatt 2006).

John Grinder and Richard Bandler (2008) came up with this neuro-linguistic programming (NLP) mirroring pattern such as:

a. Behavioural Mirroring

In the context of behavioural mirroring, this refers to the act of quietly replicating the mannerisms, body language, and even speech patterns of another individual. The act of imitating their posture, crossing your legs in the same manner that they do, or using similar language in your response might be an easy way to do this. Generally speaking, they are subliminal. In fact, the more subconscious they are, the better they can imitate

them. You are still in this stage since you haven't completely let go of your true self yet. Basically, you just need to make some changes. This fosters a feeling of connection in addition to showing that you are listening.

b. Symbolic Mirroring

This goes beyond the activities that are physically performed and acts as a reflection of the feelings or themes that are underneath someone's communication. For example, someone would be using the phrase "It sounds like you're feeling frustrated" as a response after the person has described a difficult circumstance. Clearly, this demonstrates that you are paying attention and making an effort to understand their situation.

c. Exchanged Matches

In this more advanced method, you build on the mirroring by providing your own experiences or ideas that connect with theirs. This is a technique that is more on the advanced side. By doing so, the connection may be strengthened, and a sense of mutual comprehension can be established. It is not necessary for all of your mirroring to make use of the same phrases or body parts. Using an example, neuro-linguistic programming (NLP) recommends that rather than timing your own breathing, you can imitate the rhythm of the breath by making a gesture such as tapping your fingers. This type of play is referred to as an exchanged match. Switching between different portions of your body and you can also mimic the rhythm or another aspects.

d. Exchanged Matches

In this more advanced method, you build on the mirroring by providing your own experiences or ideas that connect with theirs. This is a technique that is more on the advanced side. By doing so, the connection may be strengthened, and a sense of mutual comprehension can be established. It is not necessary for all of your mirroring to make use of the same phrases or body parts. Using an example, neuro-linguistic programming (NLP) recommends that rather than timing your own breathing, you can imitate the rhythm of the breath by making a gesture such as tapping your fingers. This type of play is referred to as an exchanged match. Switching between different portions of your body and you can also mimic the rhythm or another aspect.

Rapport Building

In terms of terminology, the meaning of building rapport can be interpreted as harmonious and satisfying interpersonal relationships. According to Rohaiza (2014), what is meant by the capacity to establish a relationship based on mutual trust and understanding is known as rapport. It is also the capacity to comprehend and accept the feelings of others and to value their viewpoints. According to Rohaiza, rapport is the capacity to build connections with others in a way that fosters an atmosphere of mutual respect and understanding. Building solid interpersonal relationships by comprehending and valuing the other or those involved requires empathetic listening.

According to Grahe & Sherman (2007), The success of student relationships depends on the participation of both parties. Although responsibility cannot always be shared equally, this relationship cannot work well if only one party is active. This means that rapport can be formed and have an impact on learning in the classroom if students also take part in the process.

Bandler and Grinder identified several key techniques for building rapport, which include:

Matching and Mirroring: This involves subtly imitating the other person's body language, posture, gestures, and even breathing patterns. The idea is that when people exhibit similar behaviors, they are more likely to feel connected

- **Using Similar Language:** Adapting your vocabulary to match the other person's choice of words helps reinforce the connection. This can involve using similar predicates (verbs, adjectives) that the other person used.
- **Maintaining Eye Contact:** Engaging in appropriate eye contact fosters a sense of trust and attentiveness during interactions
- **Creating Common Ground:** Identifying shared interests or experiences can enhance feelings of familiarity and comfort between individuals

Reframing

In the context of Neuro-Linguistic Programming, "reframing" refers to the process of altering an individual's perception of an event and its significance. Behaviors and reactions will shift as the meaning does. By rephrasing the language, you can see the words differently, which alters their meaning. According to O'Connor (2001), reframing is the foundation of

jokes, myths, legends, fairy tales, and the majority of imaginative thought processes. According to Bandler (1975), reframing is a strategy used in "The Structure of Magic" that helps people see problems or obstacles from other angles and function more successfully in the environment, producing more positive and constructive results.

The six steps are the main focus of the Reframing the Area approach. Choose the behavior, Set up the signal. Encourage the good intention, Create different behaviors, Ask for the indication that certain behaviors have been chosen. Future Ecological Check and Pace (Vaknin, 2010). This was developed by John Grinder and Richard Bandler following "modeling," which is essentially the act of mapping and monitoring various individuals (O'Connor, 2001).

There are some types by Richard Bandler, one of the co-creators of Neuro-Linguistic Programming (NLP), who introduced several reframing techniques that use language to shift a person's perception, meaning, or experience of a situation. Here are the two primary types of NLP reframing based on Bandler's work, along with examples:

1. Content Reframing

Definition: Changing the meaning of an event or experience by altering the interpretation or the context of that content. The event remains the same, but how one views or interprets it modified.

Purpose: Helps people see their experiences from a different perspective, which can lead to emotional or behavioral changes.

Types of Content Reframing:

A. Positive Reframing: Focus on the potential benefit or opportunity in a seemingly negative situation.¹⁵

B. Neutral Reframing: Shift focus from the emotional charge of the situation to a neutral interpretation (e.g., focusing on facts, not feelings).

2. Context Reframing

Definition: Changing the context in which an event or behavior is viewed. This involves shifting the scenario or situation to one where the event or behavior could be useful or beneficial.

Purpose: By changing the context, behavior or experiences that seem negative can be perceived as positive or appropriate under different conditions.

Types of Context Reframing:

- A. Time Reframing: Consider how the behavior might be useful or less significant at another time (e.g., "In the future, this experience will serve as valuable learning").
- B. Situational Reframing: Focus on how the behavior or event could be appropriate or beneficial in a different situation (e.g., "Being detail-oriented might be frustrating now, but it will be beneficial while you're engaged in a challenging endeavor.")

Anchoring

The process of anchoring is how we enter the ideal state for our goals. The desired state, or resource state, is associated with a symbol. Because you are more resourceful when you are in that state, it is known as a resource state. The use of the metaphor of an "anchor" in NLP language is noteworthy. To retain the ship in a specific location and prevent it from floating away, the crew men of a ship or boat. This suggests that the cue that acts as a psychological "anchor" is more of a reference point that aids in stabilizing a specific internal state than it is a mechanical stimulus that "causes" a reaction. To completely apply the analogy, we could think of a ship as the center of our attention on the ocean of experience.

According to Richard Bandler and John Grinder, the concept of anchoring in Neuro-Linguistic Programming (NLP) originated from their study of Milton Erickson, a renowned hypnotherapist. Erickson often employed specific cues, gestures, or suggestions as post-hypnotic triggers to help individuals access a particular internal state or re-enter a hypnotic trance after the initial session. These triggers acted as anchors, linking an external stimulus (such as a word, gesture, or touch) to a desired mental or emotional response. Bandler and Grinder extended and generalized this idea beyond the context of hypnosis. They discovered that anchoring could be used in everyday interactions to evoke specific internal processes, such as feelings of confidence, calmness, or motivation, without requiring a formal hypnotic state. Anchoring, as they developed it, involves associating a desired emotional or mental state with a deliberate cue, which can later be used to "trigger" that state on demand.

3. METHOD

The quantitative method using questionnaires is a systematic research approach that aims to collect numerical data through a series of structured questions presented to participants. This method involves carefully designing the questionnaire to ensure clarity, reliability, and validity of the responses collected. Researchers use different types of questions, such as multiple choice, Likert scale, to capture different aspects of the research topic. Questionnaires are usually administered to a representative sample from online surveys, paper forms, or face- to-face interviews. Creswell (2003) states that when quantitative research is chosen (i.e., cause and effect thinking, use of measurement and observations, and test of theories), when inquiry strategies like experiments and surveys are used, and when data is gathered on predetermined instruments that yield statistical results, researchers primarily use the post-positivist approach to develop knowledge.

Researchers interviewed PMM students to learn about the obstacles they experienced, then analyzed their responses using NLP techniques such as mirroring, rapport building, reframing, and anchoring. They transcribed interviews and conducted content analysis to identify patterns of behavioral mirroring (language, speech, and mannerisms), symbolic mirroring (empathy and active listening), and exchanged matches (shared understanding). Based on the findings, researchers proposed NLP-based solutions to help students adapt and succeed in the program.

4. RESULT AND DISCUSSION

Data

This study focuses on the issue of miscommunication among students participating in an exchange student program. The data was collected through interviews and closed-ended questionnaires conducted with the participants. In this study, the researcher analyzes whether the application of NLP strategies such as mirroring, reframing, rapport building, and anchoring can help students overcome communication barriers. To analyze the collected data, the NLP strategies proposed by John Grinder and Richard Bandler (2008) are used as the theoretical framework. Strategies such as mirroring, reframing, rapport building, and anchoring are examined for their effectiveness in improving communication among the participating students.

Data Analysis

A. Interview Data

Dialogue Student 1

Dialogue:

Niken: “*arek nandi*” (meaning: "where are you going?").

Niken wanted to understand the meaning of this expression and started using it in daily activities during the PMM program.

Analysis:

Niken consciously imitates the local language style (Karo) by using the phrase “*arek nandi*” to communicate more effectively. This shows *behavioural mirroring*, where Niken adjusts her language pattern to build a better social connection with the local community.

Dialogue Student 2

Dialogue:

Kak Ayu: “*pigi makan mi*” (meaning: "you go eat").

Ayu initially thought this phrase referred to eating noodles, but later realized that it was not the case after her friend explained.

Analysis:

Kak Ayu demonstrates *symbolical mirroring* by trying to understand and use local expressions in conversation. When Ayu realizes the misunderstanding of the phrase, she learns to better understand the cultural context. This action reflects an effort to symbolically adapt to local communication.

Dialogue Student 3

Dialogue:

Lusi: “*Ko su makan*” (meaning: "Have you eaten?").

Lusi asked her friend from Papua about the meaning of this phrase. Her friend explained that “ko” means “you” and “su” means “already”.

Analysis:

Lusi verbally imitates her friend's language style from Papua by using “*ko su makan*”. She also learns the cultural context behind this speech pattern, reflecting an effort to understand and align herself with local communication styles.

Dialogue Student 4

Dialogue:

Laura: “yo pegayo” (meaning: let’s eat! Laura adopted this expression when speaking with her PMM friend from Aceh.

Analysis:

Laura demonstrates *symbolical mirroring* by using the local expression “*Yo pegayo*” in her social interactions. This use fosters familiarity and connection with her Acehnese peers, showing an effort to adapt to their language and culture.

Dialogue Student 5

Dialogue:

Yolanda: “*Lagi satu sambal di situ*” (meaning: “there's more sambal over there”). Yolanda initially thought her friend was asking for more sambal, but after explanation, she understood the actual meaning.

Analysis:

Yolanda builds rapport by attempting to adjust her communication style. When her friend explains the real meaning, Yolanda shows willingness to understand better. This interaction strengthens their relationship and facilitates more open communication.

Dialogue Student 6

Dialogue:

Tengku: “*Hatur nuhun, perubahan bahasa yang bilang kereta itu jadi motor.*” Tengku uses the Sundanese phrase “*hatur nuhun*” (thank you) and notes how the term “kereta” has a different meaning in the local context.

Analysis:

Tengku uses *reframing* to explain the difference in language usage between regions. By acknowledging the change in meaning from “kereta” to “motor,” Tengku helps promote a better understanding of cultural and linguistic variations.

5. FINDINGS AND DISCUSSION

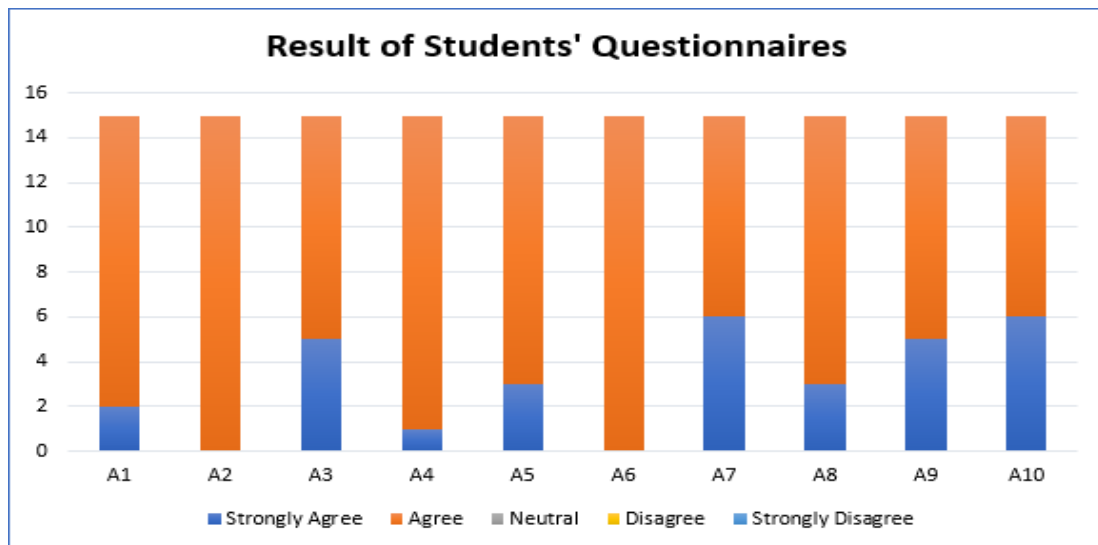


Figure 1. Result of Students' Questionnaires

From the diagram above, The graphic above shows how NLP strategies such as mirroring, anchoring, rapport building, and reframing improve cross-cultural communication during student exchange programs. High agreement levels, with no neutral or negative responses, show that students found these techniques helpful for understanding cultural expressions, managing emotions, fostering trust, and turning miscommunication into learning opportunities. This highlights their role in reducing communication barriers and improving intercultural interactions. The diagram above will be explained further in the table below.

Table 1. Result of Students' Questionnaires

No.	Description	SA	A	N	D	SD
1.	The mirroring approach helps me understand the cultural expressions of friends from other regions.	2	13	0	0	0
2.	The anchoring technique is effective in helping me manage my emotions when misunderstandings occur.	0	15	0	0	0
3.	The rapport building approach increases trust between me and friends from different cultures.	5	10	0	0	0
4.	Using reframing helps me see miscommunication as an opportunity to learn.	1	14	0	0	0
5.	I feel that mirroring helps create a sense of comfort in cross-cultural interactions.	3	12	0	0	0
6.	Anchoring makes it easier for me to stay calm when facing disagreements with students from other regions.	0	15	0	0	0
7.	The rapport building approach makes cross-cultural communication more open and harmonious.	6	9	0	0	0

8.	I can overcome negative perceptions of friends from other cultures by using the reframing technique.	3	12	0	0	0
9.	Mirroring helps me adjust my communication style with friends from different cultures.	5	10	0	0	0
10.	The overall NLP approach (mirroring, anchoring, rapport building, and reframing) helps reduce miscommunication in my interactions during the student exchange program.	6	9	0	0	0

From the table above, it can be seen that the results of the students' answers are as follows. The total number of answers is calculated by adding up all the responses from the students in the questionnaires. With 15 students and 10 statements, the total number of answers is 150. There are 31 answers that chose strongly agree (SA), 119 answers that chose agree (A), 0 answers that chose neutral (N), 0 answers that chose disagree (D), and 0 answers that chose strongly disagree (SD). Below is a graph of the total accumulated students answer as in the table above:

Discussion

After analyzing the data, several key findings have emerged from the study on the application of NLP techniques, particularly mirroring, anchoring, rapport building, and reframing, in the context of cross-cultural communication during the student exchange program. The findings are as follows:

Types of NLP Observed in the Interviews:

- **Behavioural Mirroring:** This was observed when students imitated the local language or expressions to better connect with their peers. For example, Niken used the phrase "arek nandi" to adopt the local communication style. Ethical communication was evident here as students showed respect for the local culture by making an effort to adapt without mocking or misusing the language.
- **Symbolic Mirroring:** Students also engaged in symbolic mirroring, such as Kak Ayu trying to understand local expressions like "pigi makan mi" and Lusi learning the meaning of "ko su makan." These instances demonstrate how students attempted to adapt to the symbolic meanings behind certain phrases, helping them better understand cultural nuances. This reflects ethical communication by fostering understanding and valuing the cultural significance of symbolic language.
- **Rapport Building:** Instances such as Yolanda adjusting her communication style to build rapport with her friends showed how students actively worked on improving their social interactions. Ethical communication in this context involved creating an inclusive environment by tailoring her approach to make others feel comfortable and respected.

- **Reframing:** The use of reframing was exemplified by Tengku, who explained how language changes in different regions, helping others understand linguistic variations and promoting better communication. This demonstrated ethical communication by encouraging open-mindedness and avoiding judgment, ensuring that diverse linguistic perspectives were appreciated.

Questionnaire Responses:

- **Mirroring's Role in Understanding Cultural Expressions:** 87% of students said that using the mirroring approach helped them better understand the cultural expressions of their peers from other regions. This aligns with ethical communication because it promotes respect for cultural differences and encourages students to adapt in ways that honor local traditions.
- **Effectiveness of Anchoring:** All students (100%) agreed that anchoring helped them stay calm and manage emotions during misunderstandings. This reflects ethical communication by encouraging thoughtful emotional responses that avoid escalating conflicts and support positive interactions.
- **Rapport Building and Trust:** 87% of students noted that rapport building helped increase trust and openness in cross-cultural relationships. Ethical communication is evident here as it highlights the importance of building honest and respectful connections while ensuring inclusivity.
- **Reframing as a Tool for Learning:** All students (100%) found reframing effective in turning misunderstandings into opportunities to learn. This supports ethical communication by encouraging open-mindedness and valuing different perspectives to improve mutual understanding.
- **Overall NLP Effectiveness:** 87% of students believed that NLP techniques helped reduce miscommunication during the program. This reflects the principles of ethical communication by fostering active listening, understanding, and respect, which are key to successful interactions across cultures.

Mirroring in NLP, as pointed out by Niken and Lusi, is a technique of imitating another person's expression or behavior to create closeness and mutual understanding. In Ethical Cross-Cultural Communication, this technique not only aims to build rapport, but also to show respect for the local culture. For example, using expressions such as “arek nandi” or “ko su makan” is not only about adopting the local language, but also respecting the way people communicate, which helps create a sense of acceptance and recognition within the community. It shows acceptance of cultural differences and avoids misunderstandings that can arise due to differences in language or attitude.

Rapport building, reflected in Yolanda's approach, is a technique for building mutual trust and comfort in cross-cultural communication. In NLP, this involves awareness of the nuances of body language, tone of voice and words used to harmonize communication with others. In the context of ethical cross-cultural communication, building rapport is not just about establishing a good relationship, but also about creating a space where both parties feel respected and accepted without prejudice. The results from the questionnaire that showed 87% of students felt the technique increased trust reflect how communication based on mutual understanding can increase the openness and depth of intercultural conversations.

Reframing, applied by Tengku, is an NLP technique that focuses on changing the way a situation or problem is viewed, in this case, the perception of language or cultural differences. In Ethical Cross-Cultural Communication, reframing helps overcome cultural barriers in a more positive way, seeing differences as opportunities to learn and enrich cultural experiences. For example, addressing language misunderstandings not as failures, but as opportunities to delve deeper and understand other cultures. This approach supports more open and inclusive communication, which reduces tension and increases respect between individuals of different cultural backgrounds.

Anchoring in NLP is a technique that uses specific stimuli-such as words, gestures, or touch-to trigger specific emotional responses. In the context of Ethical Cross-Cultural Communication, anchoring can be used to strengthen positive relationships and increase comfort in cross-cultural interactions.

For example, if one feels anxious or uncomfortable in communication with a different culture, using anchors such as agreed phrases or friendly gestures can help create a calmer and more familiar atmosphere. This technique reinforces positive impressions of the other culture and helps individuals feel more connected and valued. By linking positive experiences through anchoring, communication can become smoother, as well as support the creation of a

sense of security and mutual understanding, which are important in establishing ethical relationships between cultures.

This study highlights the effectiveness of NLP techniques, particularly mirroring, in improving cross-cultural communication in student exchange programs. Symbolic mirroring emerged as the most frequently used technique, with students adapting their language and expressions to local practices, thereby building stronger connections and understanding cultural nuances. Examples like Kak Ayu and Lusi illustrate that symbolic mirroring involves not just repeating words but also understanding the deeper emotional and cultural context, which is essential for enhancing intercultural competence.

The positive responses, with 87%-100% of students agreeing on the effectiveness of NLP techniques, highlight their vital role in enhancing communication and reducing misunderstandings in multicultural settings. Techniques such as mirroring, anchoring, rapport building, and reframing helped students build deeper connections, improve cross-cultural communication skills, and navigate cultural diversity with greater ease. Importantly, these techniques were applied with ethical sensitivity, respecting local values and cultural nuances. This study emphasizes the significance of NLP in fostering mutual respect, ethical communication, and meaningful intercultural exchange experiences.

6. CONCLUSION

This study underscore the pivotal role of NLP techniques in addressing communication barriers during student exchange programs. Behavioral and symbolic mirroring enabled students to adapt linguistically and culturally, while rapport-building fostered trust and openness. Reframing allowed participants to view miscommunication as opportunities for learning, and anchoring helped manage emotions during disagreements. The overwhelmingly positive feedback from participants emphasizes that ethical and strategic communication approaches not only reduce misunderstandings but also promote deeper cultural integration and mutual understanding.

REFERENCES

- Andari, S., Windasari, A. C. S., & Rifqi, A. (2021). Student exchange program of Merdeka Belajar-Kampus Merdeka (MBKM) in COVID-19 pandemic. *Jurnal Pendidikan dan Pembelajaran*, 8(1). Retrieved from <https://www.academia.edu/download/104953560/pdf>
- Azzahrah Andrianti, R., Hartat, R., Tri Utami, N., Simarmata, N., Syahdani, A., & Hutapea, N. S. (2022). Optimization of digital marketing strategies for micro, small and medium enterprises (MSMEs) snack food products verbal anchoring method in the Gambir Tembung market. *Journal of Islamic Studies*, 12(2).
- Bradley, E. J., & Biedermann, H. (1985). Bandler and Grinder's neurolinguistic programming: Its historical context and contribution. *Psychotherapy*, 22(1), 59–62. <https://doi.org/10.1037/h0088527>
- Chen, W.-F., Al-Khatib, K., Stein, B., & Wachsmuth, H. (2021). Controlled neural sentence-level reframing of news articles. <https://arxiv.org/abs/2109.04957>
- Ethics in public relations: Ethical theories, codes and conflicts. (2021). *MSAE*, 2(2), 82–100. <https://doi.org/10.46630/msae.2.2021.07>
- Fauziah, D. A., & Kuntari, S. (2022). Merdeka Belajar Kampus Merdeka (MBKM): Pemerataan mutu sumber daya manusia pada pendidikan tinggi melalui program pertukaran mahasiswa merdeka. *Journal of Social Science Research*, 3(2), 2241–2250. Retrieved from <http://j-innovative.org/index.php/Innovative/article/view/478>
- Furduescu, B. (2017). Neuro-linguistic programming: History, conception, fundamentals and objectives. *Valahian Journal of Economic Studies*, 10(1), 39–50. <https://doi.org/10.2478/vjes-2019-0004>
- Gashi, S. (2024). Enhancing students' self-confidence in the EFL classroom through neuro-linguistic programming technique - Reframing. *Academicus International Scientific Journal*, 15(30), 138–152. Retrieved from <https://www.cceol.com/search/article-detail?id=1251215>
- Ginting, S. A., & Hartati, R. (2023). Neuro-linguistic programming in the English classroom: Perceptions and applications among teachers. *Voice of English Language Education Society (VOLES)*, 7(2), 355–363. <https://doi.org/10.29408/veles.22549.v7i2>
- Hartati, R., Meisuri, S. A., Ginting, S. A., & Ariatna. (2023). Tertiary students' deficiency in English emphatic listening skills of NLP matching and mirroring technique. *SALTeL Journal (Southeast Asia Language Teaching and Learning)*, 6(2), 1–8. <https://doi.org/10.35307/saltel.v6i2.110>
- Hartati, R., Meisuri, S. A., Ginting, S. A., & Ariatna. (2024). *Menguasai komunikasi NLP: Membuka kekuatan soft skill* (1st ed.). GETPRESS INDONESIA.
- Hartati, R., Meisuri, S. A., Ginting, S. A., & Ariatna. (2024). Utilisation of four pillars NLP technique in studying creative and innovative communication for learning English achievement. *Asian Social Science and Humanities Research Journal*, 6(1). <https://doi.org/>

- Jahiri, M. L. (2021). Ethical communication in public relations. *International Scientific Journal Monte (ISJM)*, 5(2). <https://doi.org/10.33807/monte.20212034>
- Mishra, S., Khashabi, D., Baral, C., Choi, Y., & Hajishirzi, H. (2022). Reframing instructional prompts to GPTk's language. <https://arxiv.org/abs/2109.07830>
- Mukherjee, S. (n.d.). "Anchoring" – An NLP master tool. Available at SSRN. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2191435
- Navarretta, C. (2018). Mirroring and prediction of gestures from interlocutor's behavior. In *Topics in intelligent engineering and informatics* (pp. 91–107). https://doi.org/10.1007/978-3-319-95996-2_5
- Sembiring, A. K., Hartati, R., Syahdani, A., Simarmata, N., Tri Utami, N., & Hutapea, N. S. (2024). Optimizing sales conversion and customer rapport in response to Shopee online shopping app: NLP rapport building techniques. *Journal of Innovation Research and Knowledge*, 4(4). Retrieved from <https://bajangjournal.com/index.php/JIRK/article/view/8571>
- Sihombing, P. S., & Hartati, R. (n.d.). A neuro-linguistic exploration of mirroring in talk show "The Tonight Show Starring Jimmy Fallon." Retrieved from <https://bajangjournal.com/index.php/JCI/article/view/8998>
- Tosey, P., & Mathison, J. (2010). Neuro-linguistic programming as an innovation in education and teaching. *Innovations in Education and Teaching International*, 47(3), 317–326. <https://doi.org/10.1080/14703297.2010.498183>
- Vaknin, S. (2008). *The Big Book of NLP Techniques: 200+ patterns & strategies of neuro-linguistic programming*.
- Wikanengsih, W. (2012). Menerapkan neuro-linguistic programming (NLP) dalam pembelajaran. *Semantik*, 1(1).]